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JEWISH NAZIS

Culture Wars

"No social progress outside the moral order."



FIDELITY

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LETTERS

CUNNING AS A SERPENT

I am a great admirer of yours and of your magazine and books, and rarely find myself disagreeing with you. In fact I think you qualify as a prophet for our times. The thought occurred to me, however, while reading your scathing review of Pope Benedict's *Light of the World* (CW, Jan. 2011), that maybe it would be better in the long run, especially in the sense of the good of our souls, but also for the good of the Church and therefore also of the world, to give the vicar of Christ the benefit of the doubt when he does or says or writes something, and if we are quite certain that he is making a big mistake, as you seem to do, at least to balance our criticism with openness to the possibility that there may be more to the picture than what we ourselves see.

For example, is it possible that the pope knows he is causing controversy and confusion through his "schizophrenic" alternation between speaking as pope and speaking as a private theologian, especially regarding his hypothetical male prostitute and condom comments, yet maybe he knows that the powers that seek to destroy the Church are so great at this time that he believes that this controversial way of making headlines and getting people to discuss Church teaching on contraception, for example, is worth it in the long run? That more people will be exposed to the saving truth of the gospel in this way at a time when the voice of the Church is almost universally silenced and diabolically distorted by her enemies who control the media? I don't know, and I find your arguments in the book re-

view pretty persuasive, but something makes me wonder if the pope is possibly smarter than you make him out to be and that he may be applying Christ's directive to be "cunning as a serpent" in dealing with the enemies of our holy religion.

Darrell Wright
darrelld713@gmail.com

INDULGENCE-SELLING CAPITALISTS

It seems to me that when the Roman Church became indulgence-selling capitalists they planted the seeds of their own vile harvest. Making heresy a capital offense in the most gruesome of manners was also not a good way to nurture Christian values, or make the vine proud of the branches producing that toxic fruit. That heirs to that ethos currently haven't the moral authority or credibility to challenge organ trafficking Rabbis should not be surprising.

While it is nice to see that Otward Mueller has some mildly civilizing influence on Iwo Pogonowski, as an ex-computer jockey (Mannheim, West Germany, Thule, Greenland and three Pennsylvania installations) I have a difficult time taking seriously the Logos bona fides of those who tell me two plus two equals 666 godzillion snow-white Jews, just because it is politically expedient for the useful idiots of totalitarian Holocaustism to go belly up in submission to the alpha wolves in Holocaust victims clothing. While that pack mentality of group howls and pack attacks on the prey du jour

may work for wolves and coyotes, human culture requires a bit more than that to deal with myriad problems.

Thou shalt not bear false witness against thy neighbor, as far as I know makes no exemptions for political expedience. Stalin said that though a single lost life was a tragedy, a million lives lost was just a statistic. Those who think they have no responsibility about the quality of the evidence they parrot and use to convict an entire people of mass murder are acting as cavalierly as Uncle Joe, and makes it impossible for me to have much positive regard for them.

Martin Husovich
White Haven, Pennsylvania

EXCELLENT ANALYSIS

Your excellent analysis of the I/we dichotomy in your review of *Light of the World* (*Culture Wars*, January 2011) reveals what Pope St. Pius X described at the "manifold personality" of the modernist (*Pascendi*, #5) as well as his subjectivist idea of the Church as the "collective conscience" of believers (*Pascendi*, #23), who by reason of "the vital immanence" depend upon Christ alone but Christ as perceived and experienced individually, thus embracing and producing a quite amorphous Christianity akin to Karl Rahner's "anonymous Christians," hanging loose but still belonging to a church gradually losing all resemblance to the "institutional church."

But for the Catholic, the Church is first and foremost the body of Christ, an institution founded upon St. Peter as the pebble of the Big

Rock, produced directly by God on the Cross, confirmed at Pentecost, complete from the beginning, replete with disciplinary, dogmatic and liturgical essentials, with an authoritative head, Vicar of the divine head, in perpetuity and substantially immutable. The church is by nature autocratic, monarchical, and hierarchical, the very opposite of democratic.

The modernist, however, holds this unchanging identity of the Church, redolent of majesty, to be obsolete, following on the Law of Evolution which requires a gradual development from germ to maturity. This modernist idea of the Church reduces the mystical body of Christ to a merely biological organism, which must grow, change or die (*Pascendi*, #20-26).

Thus, also in *Light of the World*, the fatal ambiguity of the Logos (capital L, signifying God as Word, Second Person of the Blessed Trinity) as “a part of creation” meaning human reason (p. 36). Modernism cancels out the real origin of the Church in the order of its creation and Pentecost, with the complete hierarchy and deposit of faith and substitutes the fictional Law of Evolution reducing the Divine-Human unity to a biological organism.

The few examples drawn from your review of the book *Light of the World*, nevertheless, give us a good idea of the universal extent of the modernist heresy. It does not attack only the divinity of Christ, as Arianism did, or only the order of divine grace as Pelagianism did, even though these heresies prove the unity of the truth, because in attacking one doctrine, all are affected. What is unique about modernism is that it

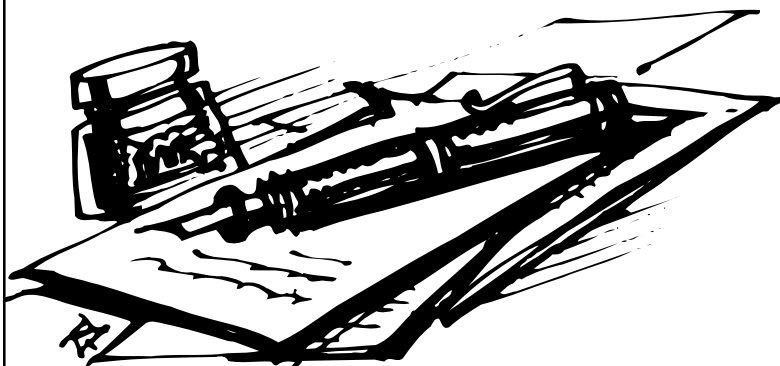
attacks every doctrine and practice at once by reducing all of them to an historical evolutionism (*Pascendi*, #26). According to this view, the pope is no longer the Vicar of Christ, mindful always of his Head, who is Christ. Instead, he now speaks at all times as some Congressional or Parliamentary representative of the people. You have well exposed this book, *The Light of the World*, as a compendium of modernism in

practice before our very eyes.

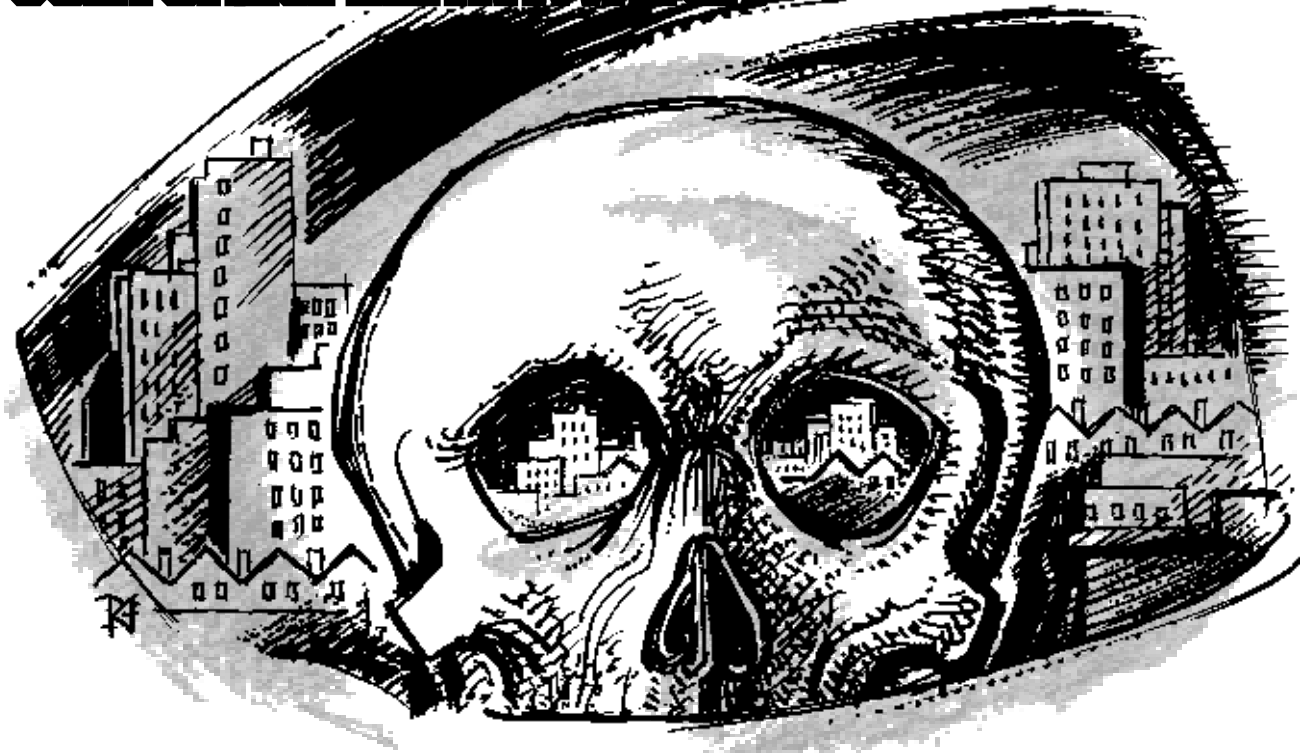
As you yourself admit (p. 47), “the pope *qua* pope could never get away with something like this.” But, dear editor, have you not yourself fallen into this same kind of radical but subtle reductionism of all things to the natural-political-economic sphere of civilization?

Paula Haigh
Nazareth, Kentucky

***Culture Wars* welcomes letters to the editor. Preference will be given to letters which deal with topics discussed in the magazine. Letters should ideally be limited to one single-spaced page, but we know how difficult it is to follow ideals in this world. Letters can be sent by mail to Culture Wars, 206 Marquette Ave., South Bend, IN 46617; by fax to 219-289-1461; or by electronic mail to Jones@culturewars.com.**



CULTURE DEATHWATCH



ECONOMICS AS IF GOD MATTERS

Some will recognize the title of this address and Forum as perhaps inspired by the subtitle - Economics as if People Matter - of Ernst Friedrich Schumacher's best-selling book, *Small is Beautiful*. It appeared in 1973. Now there is much that is fascinating about Schumacher, and noteworthy about his book. For example, it included a verbatim citation of the principle of subsidiarity as that was presented in the Pius XI encyclical *Quadragesimo Anno* in 1931.

Born in Bonn, Germany in 1911, Ernst followed in the footsteps of his father, a university professor. He studied at the universities in Bonn and Berlin, then as a Rhodes scholar at Oxford, and later at Columbia University. Although not Jewish, Schumacher had no desire to live under Nazism, which en-

gulfed his native land in 1933, so he fled to England. When World War II began, making him an enemy alien, he was interned. It was no less a personage than the British economist John Maynard Keynes who got him released from farm labor so as to use his considerable talents and training to help mobilize the British economy for World War II. This never made of Schumacher a Keynesian in the accepted sense. Instead he ranged widely from the growing worldwide concern about natural resources, and into such exotic areas as Buddhist economics. There was also a growing acquaintance with papal social encyclicals as well as the distributist notions of Chesterton and Belloc.

All of that brought Ernst Schumacher into contact with two notable persons whose lives hap-

pened to briefly touch my own. He read Thomas Merton's works, probably because of the fascination both men had for Buddhist contemplative ways. It so happens I was in the English literature class at St. Bonaventure College (now University) that Professor Merton abandoned half way through the semester in order to join the Trappists. And in his own field, economics, Schumacher came to cherish the expert work of the British economist Colin Clark. Many years ago I was privileged to serve on a lecture panel with Dr. Clark in St. Louis, Missouri, dealing with the overpopulation hysteria which Paul Ehrlich - by training, a butterfly expert - was largely responsible for bringing to a fever pitch in America. Clark, the father of nine, had special expertise at Oxford in agricultural

economics and land use relative to population. This brought him into service as one of the panel of experts that Pope Paul VI convoked to advise him, prior to issuing the encyclical *Humanae Vitae*. By coincidence, I also served on another panel of lecturers some years later in Milwaukee with the Catholic British author and lecturer, Christopher Derrick (an ex-WWII RAF pilot), who became a friend of Schumacher. It is probably a fair assumption that his association with such leading Catholic intellectuals played some role in the conversion of E. F. Schumacher, who had grown up as an atheist, to Roman Catholicism in 1971.

Now all of this suggests that Schumacher was well advanced beyond simply the secular humanist stage that had by then become almost mandatory among university types. In fact that is what led me to wonder why the work of another great Rhenish intellectual, an economist, had not come to Schumacher's attention. The Jesuit Heinrich Pesch (1854-1926), to the study and translation of whose work I spent a large part of my professional life, was born not many miles north of Bonn, (scarcely 25), up the Rhine, literally in the shadow of the Cologne Cathedral; and like Schumacher, he began his higher education at the university in Bonn. Briefly they were contemporaries, Pesch having died in Holland in 1926 when Ernst Schumacher was 15 years old. He had written the towering five volume *Lehrbuch der Nationalökonomie* which could have borne a subtitle that goes a significant step beyond the Schumacher theme. The Jesuit's vast enterprise could have been

subtitled *Economics as if God Matters*; and that may explain why there was no contact between it and Schumacher's university professor dad, or later with the young Schumacher in his own university days. A kind of super-sophisticated agnosticism permeated academia throughout Western society by then, so that God was largely excluded from serious discussion among several generations of rank-and-file intellectuals.

Among economists, it was Pesch who boldly began an unheralded restoration of God and His works to the economic science. On the very first page of the first volume of his *Lehrbuch der Nationalökonomie*, we find the chapter heading: "Man as Lord of the World According to God's Ordinance." The Jesuit continued: "The fact that man has dominion over the world is (or should be) undeniable. It is reaffirmed constantly throughout the course of history whenever progress is achieved in the area of material

of the fact that he bestowed a rational nature on man, elevating him to a status essentially higher than that enjoyed by the world of matter and plants and animals. Without this exaltation, man's conquest of his environment would lack any satisfactory explanation as to how it began and how it persists, as well as any practical significance." (Vol. I, Bk. 1, pp.1,2.).

The Book of Genesis, no less. Darwin beware!

For this unique economist, God, who is introduced at the outset of his work, returns at critical points throughout the five volumes. For example, in the last chapter of the first volume dealing with methodology we find:

"For too long has the name of God been either totally excluded from scientific discussion, or it has at best been mentioned with a certain reticence or with tongue-in-cheek. Actually this most holy name should be professed before the whole world, so that at least

IF POLAND DOES NOT SATISFY JEWISH CLAIMS IT WILL BE "PUBLICLY ATTACKED AND HUMILIATED" IN THE INTERNATIONAL FORUM.

culture."

However man is not left dangling as he is by atheists and secularists, however humanistic they may be. Pesch insisted:

"The basis for that dominion, however, is to be found in the will of God, who assigned it to the father of the human race by virtue

where God's dominion is acknowledged and where divine moral law is regarded with reverence, the true common good of nations can find a secure safeguard and a powerful affirmation. The practical application of a divine moral law whose norms are unchangeable does not deprive morality, as sci-



ence today understands it, of a firm basis. On the contrary, it reaffirms respect for what tradition has provided thus far, and for what has already been accomplished in our science. In addition it alone secures for the highest social norms the stability, the constancy, and the universal validity which a merely historical and human tradition would never be able to provide.” (Vol. I, Bk. 2, p. 321)

Being a Jesuit priest, Heinrich Pesch could scarcely disguise the Christian aspect of the theism which he insisted on making a part of in his analysis of economic activity. And he did not attempt to! For example:

“I openly and unreservedly acknowledge my conviction that the grave conditions which today afflict nations stem from the de-

Christianization of economic life, and that a remedy is to be expected only if the Christian world-view will again become predominant in the lives of people, nations, and specifically, also in economic life. Only then, if solidarity in the Christian sense again applies, can we expect that the universal idea of a community of workers will become a salubrious, practical possibility which adequately meets both individual and social needs, and that the antagonisms among

people which have prevailed until now will be replaced by cooperation for and with one another among individuals, classes, and nations.” (Lehrbuch, Vol. II, Bk. 1, p.iii). Please note that Pesch wrote that in 1925 when Germany was embroiled in catastrophic economic conditions, not entirely unlike what our world has been facing in our own time.

In addition, economist or not, he did not overlook even the specifically Catholic Christian dimension in attempting to solve the problem as he saw it. The application of the principle of solidarity for Pesch extended eventually also beyond even the state - to involve all nations. And in discussing the aspirations that were at large in the world following the calamitous

first World War, he cited the universality of the Catholic Church as an example and vehicle for such eventual trans-national cooperation in various areas.

“But the peace-theorists should have emancipated their doctrines from the shackles of a dark evolutionism, and they should provide their endeavors with a more solid and scientifically tenable basis by calling for a more serious permeation of international relations by the Christian spirit of true justice and honest charity among men. In the Catholic Church, we have, in fact, already a universal religion - a genuine, universal, cultural world dominion; and it is precisely a presentation of a solidarity and fraternity embracing all of mankind that finds its most ideal expression in the first commandment of this world-wide, cultural dominion - the law of charity.” (Lehrbuch Vol. III, Bk. 2, p.342).

It should surprise no one that under the positivistic cloud that hung over social scientists during his lifetime, and now still, Pesch would be suspected of “theologizing” economics. To this he responded:

“Solidarism is not a theological system, but a system of social philosophy.” He insisted that: “In itself, it would be possible for someone to accept the solidaristic system on the basis of purely a humanitarian and natural position.” Nevertheless he conceded that “... the system derives its full vigor and its compelling force from the Christian Weltanschauung.” (Lehrbuch, Vol.2, Bk. 1, p. ii.).

At the same time, Pesch served notice that his accusers were forgetting one important fact which it is important for contemporary economists to bear in mind. Al-

though written in 1926, it applies now as then:

“Let us not deceive ourselves: economics has always been under the sway of one or another Weltanschauung. For a long time this was the materialistic-Enlightenment point of view which had a decisive influence on bourgeois and socialistic economics. Very few scholars were not influenced by it. And those too, in our own time, who do not want to hear about a normative science are for the most part under the influence of a positivistic, naturalistic world-view.” Lehrbuch, Vol. II, Bk.1 p.ii-iii.

Now if the truth be told, what has happened in the emerging economic science appears to sustain what the Psalmist said about athe-

control. It became the task of the men who were the first to refer to themselves as Les Économistes to discern what those laws were, so that people and governments could let them operate without interference to automatically bring about mankind’s well-being. As one of their fellows put it: “Laissez faire, laissez passer, le monde va de lui même.” The leading Physiocrat, François Quesnay, was a protégé of Pierre Dupont, one of whose sons later (1799) emigrated to Rhode Island in the new United States. He soon moved to Delaware, where he began the manufacture a superior kind of gunpowder. (By interesting coincidence, the term, physiocracy, which cult his father promoted in France, implies the power of nature!) The

18th century. However, the Scot, Adam Smith, who came to be referred to by some as “the last of the Physiocrats,” was eventually far more influential in promoting the emergent economic liberalism. Perhaps that was because his *Wealth of Nations* appeared at a time (1776) when the Brits were moving to the forefront of the Industrial Revolution and consequently to the peak of both political and commercial power in the world. In any case, by adroit use of the phrase, “an invisible hand,” Smith summed up much of what the Physiocrats had been trying to say for many years in France in a somewhat more pedantic manner. Then in a maneuver that would prove to be far more devastating to social order for centuries to come, Smith undermined the very concept of the common good by deriding it about half-way through his lengthy treatise as “an affectation.” He concluded with the cynical remark: “I have never known much good done by those who affected to trade for the public good.” Now merchants and manufacturers far and wide had a benediction they could relate and appeal to, and the capitalist class had a new Adam! The common good was henceforth regarded as the automatic result of the intense pursuit by one and all of their selfish instincts. The cover of one particular recent issue of *Culture Wars* comes to mind. It is one of those pictures which is worth a thousand words! (March, 2010).

The cult of liberalism that attached to the rising capitalism has persisted until the present time. It survived even the harrowing onslaught of the socialist counter-cult that began to emerge on the European continent, first in France,

IT IS A MATTER OF RECORD THAT JEWISH POLICEMAN IN THE WARSAW GHETTO SENT ON AVERAGE ABOUT 2,200 JEWISH VICTIMS TO THE GAS CHAMBERS.

ists: “The fool says in his heart: there is no God” (Psalm 13). Thus, it was a very strange god indeed who got into the discussion around the time when the economic science began to take shape in France during the mid-18th century. It was the god of the Physiocrats who, as good Deists, reduced their deity to a distant being who created the universe and established the laws according to which it would operate, and then retired from any active interest or

Dupont line of chemical products was gradually enlarged in what was to become one of the greatest capitalistic enterprises in America.

I do not wish to imply that The Duponts or even the Physiocrats originated capitalism. It was already firmly in place when they began to provide it with an economic credo suitable for its dramatic growth. That would stem from a love affair with the goddess Liberty in which Frenchmen were heavily involved during the



(Blanc, Proudhon), and then more ponderously and “scientifically” in Germany (Rodbertus, Lassalle, Marx, Engels). That process began scarcely a century after the Physiocrats and Adam Smith, and a host of followers like John Stuart Mill, provided capitalists with whatever emancipation from moral scruples may have been still required. Thus, capitalism would soon be severely challenged by the mammoth socialist experiment that spread from Russia following each of the two devastating World Wars. It was also badly shaken by the worldwide economic collapse known as “the Great Depression” which reverberated throughout the world in the 1930’s. Furthermore it has not yet recovered from or even recognized fully the implications of the real estate-based speculative orgy which imploded in 2008 and has left our economy and others throughout the world in serious shambles. That is now sometimes referred to delicately

the real God, the one true God, the God whom Christians worship - and what He expects of his creatures has long since been effectively deleted from economic life. The main culprit in this process has been liberal capitalism as it has chipped away at and eroded all moral sense in economic life over the past several centuries. Viewed in historical terms, socialism in its various phases and flare-ups did not have the staying power to overcome the overwhelming and prevailing capitalistic dominance. Among other things it was too preternatural in its approach to succeed, whereas capitalism traded on the inherent weakness in human nature caused by the original Fall. As always, thirty pieces of silver were its currency!

The Catholic Church has been virtually alone in pointing out this deficiency for more than a century now (1891-2009). That was in accordance with the role that Blessed John XXIII attributed to

as “the Great Recession.”

Now if the capitalistic plutocrats who remain in charge of this mess, notwithstanding all of the fear and economic devastation that has been a part of their watch, cannot sense that there is something radically wrong with their administration of economic affairs, it is not surprising. I agree fully with Pesch’s position: what is wrong is the fact that God -

her in 1961 as the “Mother and Teacher of nations.” She has fulfilled that role in this important area by a succession of masterful encyclicals addressed to the economic order. Accordingly, the Venerable, soon-to-be-Blessed John Paul II indicated that its social teachings do not represent some kind of political or economic ideology, but they are actually a part of the Church’s moral theology. (SRS 41). It was on his watch that, in addition to a brilliant trilogy of social encyclicals, we became also the beneficiaries of the Catechism of the Catholic Church (1994) as well as the equally monumental Compendium of the Social Doctrine of the Church (2004). To the best of my knowledge, the fact that this latter work would make an excellent text for an introductory university level course in Catholic social teachings has as yet gone unnoticed. But for one who has devoted a large part of his life to the study, propagation, and translation of Pesch’s work, both the Catechism and the Compendium represent a most gratifying development. In the former, the expression, principle of solidarity, is featured prominently and described in the precise terms that Pesch first presented it in his Lehrbuch (Vol. I, Bk.1, 36ff.) as the central principle for his solidarist economics. And in the Compendium, the “principle of solidarity” emerges as a chapter heading which presents the identical sense of “interdependence between individuals and peoples” that Pesch identified in his Lehrbuch.

Now John Paul II came to be known during the earlier days of his pontificate as the “Pope of Solidarity.” This stemmed largely

from his dramatic public support for the labor union, Solidarnosc, which by its courageous defiance of the Communist regime in Poland played a major role in eventually bringing down that regime and ultimately the Iron Curtain itself. Largely overlooked has been the Polish Pope's description and identification of solidarity as "undoubtedly a Christian virtue" in the second of his trilogy of social encyclicals, *Sollicitudo Rei Socialis* (40). (The first was *Laborem Exercens*). And in the third, *Centesimus Annus* (10), he identified "the principle of solidarity" as identical with "social charity." Pius XI had introduced that in *Quadragesimo Anno* in 1931 as the twin social virtue along with social justice. The two were established there as the basic principles for reconstructing the social

the sense that Pesch had originated it in his *Lehrbuch* - first began appearing with increasing regularity. Although he issued no social encyclicals in what was by then the accepted sense, Pius XII presented a great volume of social teachings in his many keen and eloquent messages throughout his 19 year pontificate. In fact his very first encyclical, *Summi Pontificatus*, in its Spanish edition had the title *Solidaridad humana Y Estado totalitario*.

All in all, no one promoted Pesch's central idea - solidarity - more explicitly than the Venerable John Paul II. Yet, the name Heinrich Pesch or reference to his work has until now appeared nowhere in papal social teachings. The reason for that I leave to those wiser than I. Perhaps it may be taken as a hopeful sign that

ence. To put it more succinctly: theft is wrong even if it enables me to satisfy my temporal wants with greater ease and in more splendid fashion! From the beginning of human life on earth, at least after the Fall, and until now, most of what people need to satisfy those wants, i.e. the wealth of nations, is provided by the efforts of working men and women. (Strange bed-fellows like Adam Smith and Karl Marx both recognized that). In addition, even without stopping to think about it, people are dependent on one another to achieve a level of living that is immeasurably beyond what any of them could enjoy if they worked in isolation from one another (even if that were feasible!). Human solidarity is a leading, dynamic, existential fact of economic life whether that is realized or not; but its dynamism may be enhanced, the more it is realized and nurtured. The Polish Pope raised it to an even more exalted level by; telling us: "Solidarity is undoubtedly a Christian virtue." That brings with it grave implications which perhaps suggests a careful rereading of *Sollicitudo Rei Socialis* (40). There we find: "One's neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit." How different economic life would be if one day even a significant number of people were motivated by that Christian virtue!

SOCIALISM DID NOT HAVE THE STAYING POWER TO OVERCOME THE OVERWHELMING AND PREVAILING CAPITALISTIC DOMINANCE.

order (88). That encyclical appeared just five years after Heinrich Pesch died. Its actual drafting has been attributed to the Jesuit Oswald von Nell-Breuning, assisted by Gustav Gundlach, S. J. - both understudies of Pesch. Gundlach subsequently became the main advisor on such matters for Pius XII who directly followed Pius XI, the author of *Quadragesimo Anno*, as pope.

It was in the teachings of Pius XII that the term - solidarity - in

Pope Benedict XVI was the first to credit Wilhelm Emmanuel von Ketteler (1811-1877), the Bishop of Mainz, with being one of the great "pioneers" of Catholic social teaching. He did so in his first encyclical, *Deus Caritas Est*. (27).

Meanwhile, as a long time economics professor I feel entitled to point out that there was indeed one economist who indicated the need to factor God and his laws into the terms of what is a practical, not a purely speculative sci-

RUPERT J. EDERER

CATHOLIC LEAGUE OBSCENITIES

It has been almost 10 years since the priestly sex abuse scandal became major news. It is hard to imagine how the sins of a tiny percentage of all too-human priests could have caused as much damage as they have. Church attendance is down, giving is down and the Church still reels from accusations from many years ago.

Into this fray rides the tough and articulate Dr. William Donohue, president of the Catholic League for Religious and Civil Rights. He appears regularly on various talking-head shows and writes a considerable amount of press releases defending the Church. I worked briefly with him some 15 years ago when Disney's then-subsiary Miramax produced the movie *Priests*. I helped file a shareholder resolution against Disney for the movie's anti-Catholic bias, the first time anti-Catholic bigotry was ever addressed at the annual meeting of a public corporation. (My specialty is filing shareholder resolutions, having filed almost every pro-life resolution ever introduced.)

When that was done, Dr. Donohue sent a note of thanks. He also thanked me for sending him information on the Christian Brothers Investment Services (CBIS). I had sent him a copy of an article I had written earlier reporting that the Christian Brothers were investing Catholic funds in

companies manufacturing abortifacient drugs and devices.

To most people's surprise, for being the small organization it is, the Catholic League is well-endowed with more than \$25,000,000 in reserves. Those reserves led me to contact Dr. Donohue a year ago. I noticed the organization had tens of millions invested with CBIS. I was surprised and impressed with the amount. With that much money I thought they might be able to dissuade the Christian Brothers from investing in companies that sold pornography. I had criticized CBIS for doing exactly this on behalf of more than 1,000 Catholic institutional clients a few years earlier in an article entitled, "Holy Porn."

The BBC used that article as the basis for a portion of a documentary entitled *Hardcore Profits*. It included an interview with Brother Louis DeThomasis, a co-founder of CBIS, the Chancellor of St. Mary's University of Minnesota and a senior fellow of SMU's Hendrickson Institute for Ethical Leadership. He was even a featured speaker at the 2009 U.S. Military Academy's annual National Conference on Ethics in America.

But he couldn't seem to figure out if it was ethical to invest the Catholic Church's money in pornography. The BBC's questions were pointed and the interviewer

persistent in asking why CBIS was invested in hotels and cable companies and hadn't done anything in seven years to protest those companies' involvement in porn. Brother Louis, at first, tried to defend the CBIS position. Later, he cut the interview short. (It can be seen at www.corporatemorality.org.)

The Christian Brothers responded to my criticism by acknowledging that they do invest in porn-selling companies, but insisted it is permissible because they contact the companies and "offer to work with them to help get them out of the business." To date, they can offer no examples of this tactic's success. Companies CBIS has owned that sell pornography include such heavyweights as Time Warner, Marriott Hotels, and the Sands casino in Las Vegas.

I wasn't sure if Dr. Donohue was aware the Christian Brothers were investing in companies selling pornography and thought he could help change their mind. I was wrong.

Dr. Donohue turned the matter over to the chairman of the Catholic League, Father Philip Eichner. The latter's response: my claims are "exaggerated." My only claim was that the Christian Brothers invested in porn distributors. To date, this claim has not been denied.

Father Eichner reasoned it was just too tough in this complicated world to avoid investments in pornography. He added, "The very fact that you used the United States Post Office to send your letter to the Catholic League involves you in a communication system which supports a number of operations that are not conso-



nant with Catholic morality - such as pornography and abortion propaganda.” Thus, according to Father Eichner, my 44-cent stamp to send a letter was morally equivalent to investing tens of millions of dollars in a company that promotes and profits from the sale of pornography.

As I had noted to Dr. Donohue in my original letter, there are some things over which we have little control, like the sexual sins of others, but refusing to invest in a company that destroys human souls for profit is a relatively easy thing to do. The Christian Brothers avoid tobacco companies without any problem. Surely they could avoid companies selling pornography, which the U.S. Conference of Catholic Bishops has likened to selling drugs.

Father Eichner also noted that the Catholic League had been using CBIS for 20 years. This would include the time when the Brothers were investing in producers of abortifacients. I had pointed this out to Dr. Donohue as far back as 1995. The League was comfortable with the Christian Brothers’ investment decisions back then and has no difficulty owning com-

panies that sell the worst kinds of smut now.

While researching the League’s 990 tax return at GuideStar.org, I discovered that Dr. Donohue was paid more than \$399,000 in 2009. Not bad for a modest-sized charity with a budget over \$2.7 million and an entire staff of 11 employees.

According to Charity Navigator, a group which tracks the salaries of non-profit CEOs, the average salary for similar sized non-profits

is in the \$90,000+ range. Now Dr. Donohue does work in New York and \$400,000 a year is peanuts compared to the princes at Goldman Sachs, but that kind of income does raise eyebrows from people who live west of the Hudson.

His board of directors must think he’s worth it. And maybe he is.

After all, South Park, the vulgar cartoon brought to us by Viacom (another CBIS holding), once parodied Dr. Donohue. Not many other non-profit heads can lay claim to that distinction! But neither do many non-profit big shots consume almost 15 percent of the group’s budget.

(Full disclosure: I am chairman of Life Decisions International and our top employee gets paid almost 27 percent of our budget. But our total budget is just above \$100,000

REFUSING TO INVEST IN A COMPANY THAT DESTROYS HUMAN SOULS FOR PROFIT IS A RELATIVELY EASY THING TO DO.

compared to Catholic League’s more than \$2.7 million. And Life Decisions’ president works out of his basement at no charge while the League’s occupancy costs are more than \$355,000 annually.)

Which brings me to a recent fundraising letter I received from

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JEWISH NAZIS

PART II

by E. Michael Jones

IV

Russia was plagued by nihilism and the violence which it inevitably spawned throughout the course of the 19th century. This was nowhere more evident than in the Jewish shtetls which dotted the Pale of the Settlement which made up Russia's predominantly Jewish border with the West during the 19th and early 20th centuries. After centuries of rabbinic despotism, Jewish nihilism became too obvious to ignore about when the German Enlightenment came in contact with the Talmudic culture of the shtetl and destroyed it by showing its futility and intellectual obsolescence. The shtetl Jew was released from his bondage to the rabbis and the kahal, the Jewish courts which enforced Talmudic nihilist culture, but without being granted access to the Logos which made Christian Europe and hence the Enlightenment (by way of reaction, of course) possible. Using the Enlightenment to split the Talmudic atom released enormous amounts of destructive energy, energy which eventually destroyed Russia itself in 1917.

In his magisterial treatment of Jews and revolution in 19th century Russia, Erich Haberer claims that "Nihilism was the most spontaneous and radical expression of the Russian renaissance of the 1860s. Essentially, it was a 'cultural revolution' of the young generation against the existing order":

Convinced that their native culture was an anachronism that was kept alive by an equally anarchistic surrounding society, these men were rebels without firm social and/or national moorings in either the Jewish or Russian world. They were strangers who, like all men cast adrift on a turbulent sea, sought security by boarding and helping

to navigate any ship which would sail into the sunrise. The only vessel that came into sight and took them aboard as full members of the crew, sailed under the flag of revolution. Here they found brotherhood, recognition, and a place they could call their own; here they regained a sense of identity, of belonging and fulfillment, that they had sought desperately in so far as they ceased to identify with their Jewishness. Cut off from their original sources of Jewish existence, they planted - or rather replanted - themselves firmly on the deck of this life-saving vessel which promised a safe, albeit stormy, journey to the promised land. Succinctly put, their cosmopolitanism was really the obverse side of Jewishness - a search for identity that was predicated on their estrangement from the community in which they were raised and which had shaped their spiritual being. Hence the religious-existential nature of their identification with socialism and its Russian 'church'-- the revolutionary movement.

If the Enlightenment could overturn a Logos-based culture like Catholic France in a matter of decades, it is not difficult to imagine the devastating effect that it would have on a fragile anti-Logos culture like the Talmudic shtetl. We are still experiencing the fall out from the explosion that destroyed the shtetl. The Believer, as well as the phenomenon of the Jewish Nazi which it describes, is part of that ongoing cultural fall out.

Nihilism in Russia, including the writings of Nikolai Chernyshevsky, "the Russian 'philosophe' par excellence," was based on the French Enlightenment. As in France, the Haskalah or Jewish Enlightenment called for "the destruction of all authority" and "the



ridiculing of all *res sacrae*.” If the 1860s in Russia were a preview of what the 1960s were going to be in the West, it was largely because of Chernyshevsky’s novel *What is to Be Done?* The *Tales of the New People* (Lenin later appropriated the title *Shto Delat?* for his famous revolutionary pamphlet.) The main characters of the novel, Vera Pavlovna and Pavel Rahkmetov became role models for the youth of the 1860s by espousing free love and a primitive vaguely religious sounding communism.

If the past century and a half has shown anything, it has shown how vulnerable the Logos-based west has been to the weaponizing of sexuality and the secularization of the Gospel that people like Chernyshevsky were proposing. If Catholicism in the West, strengthened by Scholasticism’s appropriation of Greek philosophy in the Middle Ages proved to be no match for the Enlightenment, then it’s not difficult to see that an essentially xenophobic anti-intellectual Russian orthodoxy was going to fail even more spectacularly. Simi-

larly, if the weaponizing of sexuality and the secularization of the Gospel that people like Chernyshevsky were proposing devastated the West for the next century and a half, they were going to have an even more devastating effect on the culture of the shtetl, which had no Logos to defend itself. The result of this obliteration of shtetl culture was nihilism, or as Haberer puts it, “As a Philosophy of emancipation Russian nihilism can be viewed as an extension of the Jewish Enlightenment: it reinforced and radicalized its ideals of secular learning, self-improvement, and social responsibility.”

Nihilism took over the ‘60s generation in the shtetl even more rapidly and completely than it took over the mind of the Jews’ Russian counterparts because the Logos of an anti-intellectual Christianity provided more resistance than the anti-Logos of the Talmud.

Nihilism had served them well in their maskilic, individualistic desire to emancipate themselves from their religious-traditionalist bound Jewish society. But it had left them frustrated, isolated, and marginal in trying to transform themselves and the Jewish people into universal citizens in the image of modern European culture. In socialism, regardless of its Populist form, they discovered a philosophy of social action which was concerned with the collective rather than the indi-

JEWISH NIHILISM BECAME A CULTURAL MOVEMENT THAT SWEEPED THROUGH THE PALE OF THE SETTLEMENT SPAWNING REVOLUTIONARY VIOLENCE IN ITS WAKE.

vidual, the ‘emotional’ rather than the ‘rational’, and ‘the people’ rather than the ‘critically thinking’ intelligentsia. While Aptekman’s ‘Christian socialism’ captures very well the underlying religious-existential motif of this shift to socialism, it is Akselrod who best exemplifies the Jewish radical’s infatuation with the new grandiose perspectives of building “churches of the future” which would “conquer the whole world” and establish “universal brotherhood.”

As a result Jewish nihilism became a cultural movement that swept through the Pale of the Settle-

ment spawning revolutionary violence in its wake:

Spear-heading this crusade were Jewish gymnasium students and rabbinical seminarians. In places like Vilna, Mogilev, Zhitomir, and Kiev, they formed 'circles of self-education' which, in turn, proliferated by attracting talmudists, pupils of Jewish crown schools, and privately educated children of wealthy Jewish merchants. Meeting more or less regularly, members would read and discuss Russian literature, articles from the Russian-Jewish periodical press, and works of the German-Jewish Haskalah. Some ventured to write their own Russian, Hebrew, and Yiddish compositions criticizing and satirizing Jewish life and its Orthodox leadership.

The anti-Logos of the Talmud found its natural fulfillment in the anti-Logos of revolution. And nihilism, which was the new term for anti-Logos, found expression in revolutionary violence. This trajectory is best explicated from the lives of the revolutionaries themselves. Before long the philosophy of nihilism gave birth to revolutionary organizations. The first "genuine revolutionary organization, the Society of Land and Freedom (Zemlia i Volia) came into existence in 1861. In 1864 Nikolai Ishutin and Dmitrii Karakazov created another revolutionary society known as "Organization." The terrorist arm of Organization was a "highly secretive inner group called 'Hell,'" which "stripped nihilism of its humanistic content by advocating unrestrained revolutionary violence." From the mid-'60s onward, "ultra-extreme nihilists" like Karakazov, who "attempted to assassinate Alexander II on 4 April 1866" dominated radicalism in Russia. The fact that Karakazov was executed only "vindicated the terrorist legacy of the Ishutintsy and made Karakazov, who was promptly executed, a hero in the eyes of future generations of revolutionaries."

Haberer claims that "only a small number of Jews were attracted to the revolutionary experiments of nihilist radicalism between 1856 and 1868" because nihilism—for the time being, at least—was "a cultural experience which, while contributing to their radicalization within a traditional Jewish setting, was devoid of direct or immediate revolutionary implications." But that would change soon enough.

Before long the Russian revolutionary movement split into above ground essentially educational organizations like Chernyi Peredel, and under ground terrorist organizations like Narodnaia Volia, which were

dominated by Jews. The connection between Jews and revolutionary violence is not coincidental. In its initial phase, the Russian revolutionary movement pursued what would be viewed in retrospect as an essentially Romantic attempt on the part of Russian intellectuals to move to the countryside and live among the peasants, enlightening them about the true extent of their oppression at the hands of the Russian ruling class. In practical terms, this often took the form of revolutionary Jews preaching to orthodox Russian peasants. The peasants invariably perceived the Jews as foreigners espousing some alien, godless ideology, and more often than not the revolutionary proselytizing backfired when the peasants reported their would-be liberators to the local police. The failure of the Jewish participation in the back to the land movement led to a change in strategy. Jewish revolutionaries decided to concentrate on what they could do best as *praktiky*, i.e., organizers but especially, as *techniky*, which brought to bear their skills as printers, forgers, smugglers, counterfeiters, and technicians, particularly in their expertise in handling explosives.

OBVIOUS PRESENCE

Despite the obvious presence of Jews in Chernyi Peredel, it has been argued that Jews qua Jews were more attracted to Narodnaia Volia because political terrorism was more congenial to Jewish participation than the theory and practice of traditional Populism. In this view - most forcefully put forth by Elias Tscherikower - the new political orientation and its urban-centred terrorist activity significantly 'broadened the range of possibilities for Jewish revolutionaries - both psychologically and factually'. Factually, it provided Jews with the unprecedented opportunity to be active in an urban environment that was much more conducive to their natural abilities and national characteristics: instead of acting as propagandists in the name of an alien ideology in an alien peasant environment, they now were able to partake in activities where their Jewishness was less of a liability than previously. Without feeling a sense of inferiority, without necessarily divesting themselves of their Jewish traits, as Narodovoltsy they could participate fully and effectively in the sort of work for which they were ideally suited as Jews. In short, their characteristically Jewish abilities of 'underground organization' and 'technical know-how' were a real asset readily ap-

preciated and sought after by their Russian comrades. Psychologically, Narodnaia Volia provided Jews with a political rationale for revolutionary action that was much more in tune with their experience of Jewish rightlessness than Populist abstractions of social revolution.

Haberer's explanation of Jews' attraction to revolutionary violence is good as far as it goes but it ignores the ontological connection between nihilism and violence. Jews were more attracted to violence because they came from a more nihilistic background. The Talmud had trained them to treat both the moral order and the goyim with contempt, and this dehumanization made it easier to kill people for a sacred cause. As Salo Baron has pointed out, Russians who ended up being interrogated by the Cheka, the Soviet secret police, after the revolution were more likely to be tortured by Jews because Jews did not view the goyim as fellow citizens. The Jews who had been taught as children to hold the goyim and their Christian moral law in contempt were going to be less inhibited in engaging in violence and mayhem than their Christian counterparts. If the entire Jewish people could be sacrificed to the abstractions of the Talmud, it was only a short step to claim that goyim should be sacrificed to the revolutionary cause.

If we combine both internal and external reasons, it is easy to see why the revolutionary movement in Russia would become both more Jewish and more violent as the 19th century progressed. That progression is mirrored in the lives of the revolutionaries themselves. For Mark Natanson,

nihilism proved to be an ideology of salvation. Having been sensitized from early on to the discrepancy between the reality and ideals of traditional Jewish society and beginning to lose, if not having already lost, faith in Judaism, he readily identified himself with the sort of 'nihilist personality' that emerged from Chernyshevsky's *What Is to Be Done?* and Pisarev's characterization of Bazarov - a person that would 'help cure society of its moral and physical ills by his exemplary life and useful work' and whose 'rational egoism was really a form of puritanism based upon the discipline of scientific work and a "scientific" ethic. . . . The influence of nihilism and Jewishness in shaping Natanson's personality was also recognized by his contemporaries. Lev Deich and Osip Aptekman imply that, as in their own case, maskilic ideals and nihilist prescriptions contributed to Natanson's radicalization. Others have

noted that while Natanson's practical and businesslike approach to revolutionary affairs was due to his upbringing in a Jewish merchant household, his intellectual perseverance bordering on dogmatism derived from his talmudic studies.

Natanson's Jewishness made it more likely that his nihilism would find expression in violence rather than attempts to educate the benighted peasantry:

The degree to which nihilism retained its hold on Natanson was. . . quite commonly replicated among Jewish intelligentsy of the 1870s. In the person of Natanson, however, this translated itself politically into a concrete Jewish revolutionary contribution in the form of a programme that introduced a party-political dimension into an ostensibly apolitical Populist movement. Therefore, to put it succinctly, it was his Jewish background and Jewish-tinted nihilism which, in formulating the original programme of the future Chaikovtsy, made Natanson emphasize 'scientific rationalism' rather than romantic peasantism, political rather than social revolution, the intelligentsia rather than 'the people.'

In 1875, Mark Natanson returned to St. Petersburg after four years of exile. In response to the disillusionment which police repression, peasant inertia and the xenophobic hostility of the masses had created in the revolutionary movement, Natanson answered Chernyshevsky's question, "Chto delat?" by building "a party of struggle." Because of the fear of being labeled anti-Semitic, scholars cannot address the issue of "'how and why' a Jew created Russia's first truly revolutionary party."

One of the Jews attracted to Natanson's revolutionary party of struggle was Aron Zundelevich. In his novel *The Career of a Nihilist*, Sergei Kravchinskii has Zundelevich say that he loves the Nihilist more than he loves his fellow Jews:

We Jews, we love our race, which is all we have on the earth. I love it deeply and warmly. Why should I love your peasants, who hate and illtreat my people with blind barbarity, who to-morrow will perhaps loot the house of my father, an honorable working-man, and brutally assault him, as they have done to thousands of other poor hard-working Jews? I can pity your peasants for what but contempt can one feel for such wholesale cowards? No, there is nothing in your Russia

worth caring for. But I knew the Nihilists, and I loved them even more than my own race. I joined and fraternized with them, and that is the only tie which binds me to your country. As soon as we have done with Your Tsar's despotism, I shall expatriate myself forever, and settle somewhere in Germany . . . Germany is the only land where we are not total strangers.

The nihilist was in some sense the ultimate Jew, the apotheosis of the Jew, and if activity is the expression of essence, then the essence of nihilism was violent revolutionary action. Without action of this sort, nihilism becomes nothing more than non-being. The nihilist needs violent action to prevent the slide into non-existence which his philosophy brings about as its ultimate telos. The more violent the action the better it acts as the antidote to non-being.

This probably explains Zundelevich's attraction to dynamite, a new form of explosive that became increasingly important in revolutionary circles during the latter part of the 19th century. Kravchinskii, who, before becoming a novelist, was a fellow nihilist and terrorist, "conducted experiments in the Swiss mountains to test the efficacy of dynamite and other explosives" at Zundelevich's behest. Zundelevich told Kravchinskii that dynamite, out of which the nihilists fashioned "elegant and slender bombs," was the "most modern means available" to kill the Tsar and that it "corresponds best with the targets singled out for terrorist acts."

Natanson attracted more and more Jews to the revolutionary movement, and Jews like Ginzburg, Epshtein, Finkelshtein and Zundelevich created an organization that mirrored their need for revolutionary violence rather than educating the peasantry:

With Zundelevich's extensive underground organization at their disposal, the Natansonvtsy controlled a network of illegal border crossings which connected them via Berlin, Koenigsberg and Vilna with the two most important centres of Russian revolutionary printing activity abroad, London and Geneva. This line of communication and its central transfer points for goods and people was manned almost exclusively by Jews. In the border region between Koenigsberg and Vilna, Jewish smugglers - chief among them Zalman and his family - took care of the revolutionary ware, conveying it across the frontier by all sorts of ingenious enterprise." Particularly sensitive and valuable items such as printing press accessories and,

later on, dynamite were taken directly to St Petersburg by Zalman himself and sometimes by Zundelevich. But generally the 'port of entry' was Vilna, which since the days of the first Vilna circle served as the main post once for 'red mail' to and from Russia.

When Natanson visited Zundelevich in the fall of 1875 most of this underground infrastructure was already well in place. On June 11, 1876 Zundelevich and Natanson's organization attempted to murder the suspected agent-provocateur Nikolai E. Gorinovich by pouring sulphuric acid on his face. Gorinovich survived and provided the police with evidence about Zundelevich and Natanson's terrorist cell. In 1877 nihilism led to terrorism in the most literal sense of the term when Zundelevich and Natanson's organization murdered "the railroad worker N. F. Sharashkin for betraying Mark Natanson and a large number of workers associated with his so-called 'Society of Friends.'" As a result of the Gorinovich affair, "assassinations were increasingly viewed as an acceptable, even legitimate, weapon of revolutionary revenge and defense."

Soon the south of Russia was awash in terrorist attacks. The reason that "the virus of terror spread first in the south" of Russia is because of the overwhelmingly Jewish participation in the revolutionary movement there:

The statistical findings of Kappeler (as they relate to Jews) show up in the presence of Jewish radicals in almost all "southern circles" which were directly or indirectly involved in acts of terrorism or physical resistance against the authorities. For instance, the Elizavetgrad circle of Lev I. Rozenfeld, which was closely linked with the Kiev Buntarists and helped them in organizing the Gorinovich assassination, consisted almost exclusively of Jews. The same was the case in Nikolaev, where the "rebels" were in contact with Solomon Vinenberg, Aron Cornbet, Lev and Savelii Zlaropolskii, all of whom were leading activists among the local, predominantly Jewish, radical youth. Indeed, Jews were a major and very active component in virtually all radical circles which in the south of Russia acted as catalysts of political terrorism.

In the spring of 1878, Solomon Vittenberg returned to Nikolaev after a trip to Odessa in the south of Russia where terrorism was in full swing and announced that he was going to introduce a "new style" of ter-

rorism by blowing up Tsar Alexander II's train with pyroxylin when it passed through Nidolaev on its way to St. Petersburg in August. Vittenberg was arrested on August 16, 1878, when police discovered his address on someone sent from Odessa to assist in the assassination attempt, and hanged one year later. All of the conspirators in the Nikolaev plot to assassinate the Czar but one were Jewish. According to Haberer,

Scholars have justly cautioned against perceiving Judaism as a motivating force of Jewish radicalization. But to ignore or deny the workings of this religious dimension in the psychology of revolutionary Jews would be short-sighted. It prevents us from comprehending the mental processes which drove alienated men and existentially troubled individuals like Vittenberg to sanctify socialism and to commit themselves to terrorism.

ENLIGHTENMENT LED TO NIHILISM

The revolutionary career of Grigorii Davidovich Goldenberg (1855-80) is another example of how the Enlightenment led to Nihilism and Nihilism to revolutionary violence. In 1865, Grigorii's parents moved out of the shtetl town of Berdichev to Kiev, where his father opened a successful hardware business. With success came assimilation, and with assimilation an end to the practice of Jewish culture and religion. All of the Goldenberg children were given a secular education, and all of them were as a result "caught up in the revolutionary movement." Grigorii, the oldest and most talented, was the "first to fall victim to the siren call of revolution." On February 9, 1879, Grigorii entered the inner circle of the terrorist elite when he assassinated Prince Dimitri Kropotkin, Governor of Kharkov. One month later he was plotting the assassination of Tsar Alexander II with the Zemlevoltsy of St. Petersburg:

Goldenberg himself was a perfect, and timely, example for demonstrating the supposed truth that behind every terrorist plot there was a Jew. Here was a Jewish terrorist par excellence who had not only assassinated the Governor General of Kharkov, but who had advised others to kill the Tsar - a task, moreover, which he desired to execute himself. In addition, his written testimony was full of Jewish names implicating Jews like Aronchik and Zundelevich in terrorist activities. In the light of the previous arrest of Vittenberg

and Jewish associates of his circle, including Gobet, all this merely confirmed the government's suspicion that Jews were principal agents of terrorism.

Eventually, on March 1, 1881, Narodnaia Volia succeeded in assassinating Tsar Alexander II and the government began to see Jewish nihilism as the source of revolutionary activity in Russia.

The ever growing Jewish participation in the revolutionary movement, and its increasing visibility as Jews became more frequently linked to highly publicized acts of terrorism, was duly registered by those who had least to gain from it - the government officials. Although some noticed that there was a nexus between the radicalization of Jews and *yiddishe rektlozikeyt*, the general feeling was that from time immemorial the 'Hebrew race' had been an alien and subversive element in society and that its decomposing powers had reached epidemic proportions due to the influx of Jews into Russian society via educational, professional, and commercial channels. This feeling gained in force as more and more Jewish names appeared conspicuously on the pages of government reports and newspaper articles dealing with political subversion in general and terrorist plots in particular.

A consensus was forming among the Russian elites. As a result of the Enlightenment, Jews had been "set free but not satisfied." The name for that unhappy state of affairs was Jewish Nihilism. Jewish nihilism was the source of revolutionary violence in Russia. "To all the other good qualities which you Jews possess," the governor of Vilna told a group of Jewish leaders sarcastically in 1872, "about the only thing you need is to become nihilists too." Commenting on Mlodetskii's execution, Novoe vremia opined that "these Jews, being from time immemorial the representatives of the revolutionary spirit, stand now at the head of Russian Nihilists."

Though highly prejudiced in its assertion that Jews, along with Poles, were the mainspring of the revolution, the tsarist government obviously had a case in blaming 'Jewish nihilists' for the wave of terrorism that had rocked the ship of state since 1878-79 and even claimed its captain in 1881. In some ways, and in spite of their exaggerations, its officials had a more accurate appreciation of the role of Jews in the terrorist movement than the revolutionaries themselves

or historians who joined them in downplaying the Jewish contribution.

In spite of the crackdown following the assassination of the tsar in 1881, Jewish commitment to revolutionary violence only intensified. In 1884 Shternberg wrote an influential pamphlet entitled *Political Terror in Russia*, in which he advocated “systematic terrorism” including the “systematic killing of the tsar and the most important, the most outspoken enemies of the people and the intelligentsia.” Terror, Shternberg concluded was “the only form of struggle possible against autocracy.”

Arguments like this caused a split between Jews and Gentiles in the movement. During debates at the socialism congress, Jews argued for “the systematic and uninterrupted repetition of terrorist acts” as the only means to destroy tsarism.” Haberer concludes that, all anti-Semitism notwithstanding, there was a

VIOLENCE IS INSEPARABLE FROM NIHILISM.

“factual basis underlying the phobia in official and reactionary circles that the Jew was poised to destroy Holy Tsarist Russia.” Starting off with Shebeko’s claim that 80 per cent of socialists in southern Russia were Jews, Haberer makes it plain that statistical evidence alone “makes it hard to ignore that throughout the 1870s and 1880s Jews were a substantial element in Russian revolutionary activity.”

What they sought can best be described as an abstract and futuristic idealism of assimilation qua emancipation in a denationalized and secularized democratic society, ideally of universal scope. Leaving the world of their childhood did not necessarily imply its total abandonment in one act of irreversible forgetfulness. For many this departure under the sacred halo of socialism was the next best solution to their own existential problems

Father Seraphim Rose, an American convert to Russian orthodoxy, dealt with these “existential problems” which led to and flowed from nihilism from an orthodox perspective. Rose claimed that:

Violence is no merely incidental aspect of the Nihilist Revolution, but a part of its essence. According to Marxist “dogma,” “force is the midwife

of every old society pregnant with a new one”; appeals to violence, and even a kind of ecstasy at the prospect of its use, abound in revolutionary literature. Bakunin invoked the “evil passions” and called for the unchaining of “popular anarchy” in the cause of “universal destruction,” and his “Revolutionary Catechism” is the primer of ruthless violence; Marx was fervent in his advocacy of “revolutionary terror” as the one means of hastening the advent of Communism; Lenin defined the “dictatorship of the proletariat” (the stage in which the Soviet Union still finds itself) as “a domination that is untrammelled by law and based on violence.” Demagogic incitement of the masses and the arousing of the basest passions for revolutionary purposes have long been standard Nihilist practice.

If metaphysics, which is the science of being qua being, can also be called “theology,” then the root of nihilism, which was an attack on God qua being, had to be theological. Hence, Rose claims that nihilism is ultimately a “war against God.” Nihilism prosecutes this war against being by a violent attack on Old Order. Political categories like right and left are irrelevant; both Bolshevism and Nazism grow out of nihilism and find their expression in violence:

The most violent revolutionaries—a Nechayev or Bakunin, a Lenin or Hitler, and even the demented practitioners of the “propaganda of the deed”—dreamed of the “new order” their violent destructions of the Old Order would make possible; Dada and “anti-literature” seek not the total destruction of art, but the path to a “new” art; the passive Nihilist, in his “existential” apathy and despair, sustains life only by the vague hope that he may yet find some kind of ultimate satisfaction in a world that seems to deny it.

Violence is inseparable from nihilism. Nihilism finds its fulfillment in violence. Both Bolshevism and National Socialism are equally violent forms of Nihilism. Both find their fulfillment in violence:

Hitler’s role in the Nihilist program was more specialized and provincial, but nonetheless essential. Even in failure—in fact, precisely in the failure of its ostensible aims—Nazism served the cause of this program. Quite apart from the political and ideological benefits which the Nazi interlude in European history gave to the Communist powers (Communism, it is now widely and erroneously

believed, if evil in itself, still cannot be as evil as Nazism), Nazism had another, more obvious and direct, function. Goebbels explained this function in his radio broadcasts in the last days of the War.

The bomb-terror spares the dwellings of neither rich nor poor; before the labor offices of total war the last class barriers have had to go down.... Together with the monuments of culture there crumble also the last obstacles to the fulfillment of our revolutionary task. Now that everything is in ruins, we are forced to rebuild Europe. In the past, private possessions tied us to a bourgeois restraint. Now the bombs, instead of killing all Europeans, have only smashed the prison walls which kept them captive.... In trying to destroy Europe's future, the enemy has only succeeded in smashing its past; and with that, everything old and outworn has gone.

Nazism thus, and its war, have done for Central Europe (and less thoroughly, for Western Europe) what Bolshevism did in its Revolution for Russia: destroyed the Old Order, and thus cleared the way for the building of the "new." Bolshevism then had no difficulty in taking over where Nazism had left off, within a few years the whole of Central Europe had passed under the "dictatorship of the proletariat"—i.e., Bolshevik tyranny—for which Nazism had effectively prepared the way.

The Nihilism of Hitler was too pure, too unbalanced, to have more than a negative, preliminary role to play in the whole Nihilist program. Its role, like the role of the purely negative first phase of Bolshevism, is now finished, and the next stage belongs to a power possessing a more complete view of the whole Revolution, the Soviet power upon which Hitler bestowed, in effect, his inheritance in the words, "the future belongs solely to the stronger Eastern nation."

The thirty years of Nihilist war and revolution between 1914 and 1945 have been an ideal breeding-ground for the "new human type." The new man was "deracinated" by the nihilist revolution. The old Christian civilization was destroyed by this 30 years war.

What, more realistically, is this "mutation," the "new man"? He is the rootless man, discontinuous with a past that Nihilism has destroyed, the raw material of every demagogue's dream; the

"free-thinker" and skeptic, closed only to the truth but "open" to each new intellectual fashion because he himself has no intellectual foundation; the "seeker" after some "new revelation," ready to believe anything new because true faith has been annihilated in him; the planner and experimenter, worshipping "fact" because he has abandoned truth, seeing the world as a vast laboratory in which he is free to determine what is "possible"; the autonomous man, pretending to the humility of only asking his "rights," yet full of the pride that expects everything to be given him in a world where nothing is authoritatively forbidden; the man of the moment, without conscience or values and thus at the mercy of the strongest "stimulus"; the "rebel," hating all restraint and authority because he himself is his own and only god; the "mass man," this new barbarian, thoroughly "reduced and "simplified" and capable of only the most elementary ideas, yet scornful of anyone who presumes to point out the higher things or the real complexity of life.

As the foregoing passage makes clear, the new civilization which emerged from the ashes of World War II was Jewish. The new man was a Jew because only the deracinated could flourish in a world where the old order had been destroyed. Rose describes the post-World War II era and its culture as "the most concentrated era of Nihilism in human history." The war turned everyone into Jews by making Nihilism the world's regnant ideology. Yuri Slezkine, another Russian, noticed something similar in his book *The Jewish Century*:

It is easy to dismiss as fantasy the "new humanity" foreseen by a Hitler or a Lenin; and even the plans of those quite respectable Nihilists among us today who calmly discuss the scientific breeding of a "biological superman," or project a utopia for "new men" to be developed by the narrowest "modern education" and a strict control of the mind, seem remote and only faintly ominous. But confronted with the actual image of a "new man," an image brutal and loathsome beyond imagination, and at the same time so unpremeditated, consistent, and widespread in contemporary art, one is caught up short, and the full horror of the contemporary state of man strikes one a blow one is not likely soon to forget.

Superman was created by two Jews in the '30s. So it should come as no surprise that the "Biological su-

perman” is also a Jew. He has super DNA. Obsession with DNA among the deracinated was another sign that we had all become Jews in the wake of Nihilism’s destruction of the old order.

V

In *The Believer*, the Jewish Nazi gets a call from a *New York Times* reporter. In real life, the editor of *Culture Wars* gets a call from one of his subscribers, who praises *The Jewish Revolutionary Spirit* and then announces “I’m a Jew, and I agree with everything you have written about the Jews.” It turns out that my Jewish admirer is not just a Jew but an anti-Semite as well, because, as he puts it at another point in our conversation, “Jews make the best anti-Semites.”

In the winter of 1992 David Cooper was working as a painter in New York, when one of his colleagues asked if he would mind if he turned on the radio. What began as an interest in the Clarence Thomas hearings ended up as a long-term commitment to listening to the local NPR station, whose orientation he described as totally Jewish. One afternoon he remembers hearing a report on a drive-by shooting which took place in Israel. The fact that they were in Brooklyn at the time and that drive-by shooting were commonplace there but never reported on led him to conclude that Jews control the media, and that controlling the flow of information allows them to control the world. Exposing that control then became his mission in life.

David was born in 1966 in Manhattan, which he describes as “an expensive Jewish ghetto.” David was born into an intact family, but he soon became a casualty of the sexual revolution. He blames his mother for the destruction of their family.

“My dad was a doctor (GP) and my mom was the daughter of a wealthy judge. She was a virgin when she married my dad, but the ‘60s definitely impacted her. When I was three years old, she threw my dad out of the house. Dad then used that divorce to check out from normalcy. She became what some people would call a whore. She had three small children in the house and a new boyfriend every six months. I don’t accept that kind of behavior. It’s dis-solute and amoral and typically Jewish.

“My dad created a new future for himself which involved sleeping around. My mom got into “law” after she threw my dad out. She started as a court reporter and retired as a lobbyist for SUNY Binghamton. In the meantime she ran a couple of bar associations; one was in New York, where she slept with half the lawyers (I jest). She [eventually] got out of running the bar because “that was too many ‘nasty Jewish c**ts even for her.”

David claims that his childhood became a function of his mother’s career as a lawyer and sexual libertine.

“We weren’t raised religious. We were barely ‘raised’ at all. We were left to our own devices and demise. The baby sitters were around just long enough ‘til my older brother could ‘manage’ us on his own, probably when I was like eight years old. I’m sure there was no babysitter after that.

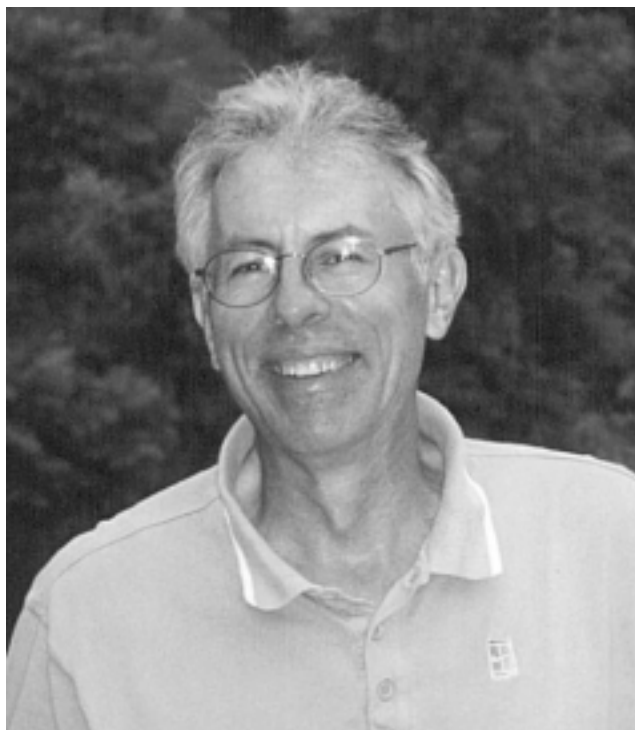
“Our dad got us on Thursday nights and every other weekend. He did what he could, I guess. He tried to be a good dad, but he didn’t really provide any moral compass. He just told us that if we ever rode a motorcycle we’d need to wear a helmet, and that if we wanted to be a doctor we couldn’t marry. And he told me that if I ever got caught dealing drugs that he’d execute me,

IN THE YEAR 2000, DAVID DISCOVERED THE WRITINGS OF PROFESSOR KEVIN MACDONALD. AS A RESULT, DAVID, LIKE DANNY BALINT IN THE BELIEVER, BECAME CONVINCED THAT RACE WAS CENTRAL TO UNDERSTANDING THE HUMAN CONDITION.

with a needle, on a table—a medical table of some sort, I imagine, a gurney, I guess.

David now claims that his parents’ divorce had a devastating effect on everyone involved.

“It ruined my childhood and much of my adulthood. I’ll probably never get over it. She sure didn’t provide any moral compass. I couldn’t keep track of all her



boyfriends. They were around from my earliest memories. It was like a revolving door.

“When I was growing up, my best friends were typically Jewish, but I never viewed her as a Jew until I came to understand Jewish values. I can’t really explain this. (I could try.) I didn’t identify as such. Like attracts like I suppose. That may explain why probably half my best friends throughout my life have been Jews, and why I’ve dated countless Jewish women, at least a dozen that I’ve identified so far.”

In 1978, when David was 11 years old, his mother moved him and his siblings to the Catskills. The move effectively changed nothing. David’s mother brought the hippie commune mentality she adopted when she divorced his father with her when she moved. Finding no guidance at home, David took a job at a restaurant shortly after arriving in the Catskills. By this point his siblings were starting to imitate his mother, which is to say, they were in his mind becoming “moral degenerates.” Soon he found himself working for his brothers who were now in the restaurant business. He worked as a sales manager for his older brother’s import business in New York but lost that job when the company went bankrupt because of embezzlement. His brother then built a restaurant which was a tremendous success until “he cheated someone else into buying it based on his famous bookkeeping. He is able to cook books so that anyone, including bank au-

ditors, believe whatever he wants them to believe about the success of his business.”

“My older brother is the least guilty of them all, but he has no moral standing in the world. His life is a lie. They all lie, to themselves and most everyone else about themselves. They all live lies. Their lives are lies. They are all morally repugnant. They are all so typically Jewish. There’s not a moral bone between them all combined.”

His experiences as a child left him full of anger and may have contributed to the alcoholism and substance abuse with which he has battled for most of his adult life. Although David doesn’t make the connection himself, it’s difficult not to see his alcoholism as one of the sequelae of his parents’ divorce.

“My life was totally dissolute, but I didn’t live lies—not like they do. I lied to myself, but I didn’t lie to others, besides the women when they asked me if I had a girlfriend or if I drank too much. I lied to women, about alcohol and other women, where I’d been and the like. I typically had a couple girlfriends at any given time, but these women really wanted to hear the lies.”

David’s mother threw him out of the house when he was 15. The issue was attendance at school. David claimed that he didn’t have time for school since he was now working full-time in the restaurant business. Finding himself homeless on the streets, he met “some old queen who took me in. He could hardly keep his hands off me, but I managed. I was his house boy. I was his chauffeur. I was his handyman and his friend.”

David became involved in music, but, given the circumstances in his life, that led to trouble too. In 1993 he got into a fight with a negro who used a baseball bat to rearrange David’s facial features. \$75,000 later his face is “still kind of lopsided,” but not noticeably so. He has subsequently been assaulted by “a dozen African-Americans for being too white, I guess.” Or maybe the brawls came about as a result of “being careless, like about where I was and stuff.”

Through it all, David’s family life has been a constant source of anger, which he projected onto the Jewish race. “Jews,” he opined, “are the worst thing that happened to mankind, and the ‘60s revolution was a Jewish revolution.” When I mention that he sounds a lot like Samuel Roth in *Jews Must Live*, David admits to having read the book and agreeing with Roth’s negative take on the Jews. Roth earned

a place in the Valhalla of Supreme Court decisions when he lost a landmark obscenity case. He earned literary immortality when he ended up being excoriated in James Joyce's unreadable novel *Finnegans Wake* for having pirated an edition of *Ulysses*. Roth claims that he ended up serving time for an obscenity rap because a Jew lured him into sending obscene material through the mail. Roth then extrapolated from his unhappy experience to the Jewish race. "It dawned on me suddenly, blindingly," Roth wrote in a book which set out to prove "what a hideous swamp the Jews have made of Western Civilization," "that all the evils of my life had been perpetrated by Jews. . . . On every side I was being eaten alive by Jews."

Some might call Roth a Jewish Nazi. "Do you believe a whole civilized nation would stand aside, witness what Hitler is doing to the Jews without a protest, unless there were real abuses on the part of the Jews which justified what is happening?" Roth is aware of the contradiction but insists on the truth of the claim when he writes "I am myself a Jew, I know it. But I am a Jew who has been brought to the point where he so loathes his people that he thinks in terms of their destruction."

The explanation of Roth's feeling is fairly straightforward. The main cause of anti-Semitism is Jewish behavior. "Anti-Semitism is the natural effect of such a social cause. I cannot understand why such a deep mystery is made of this simple cause." Since their behavior renders Jews, as St. Paul put it, "enemies of the whole human race," and since Jews have more contact with Jews than the goyim, and since they often bear the brunt of Jewish behavior, it is only natural that a Jew would become an anti-Semite. It would be a bit of a stretch to call St. Paul a Jewish Nazi, but there are some Jews who might see him as the archetypal self-hating Jew. Whatever the case, his views are not that dissimilar from fellow Jew Roth, who writes, "We are a people of vultures living on the labor and the good nature of the rest of the world." Roth cites Edward I, king of England, who expelled the Jews from that land in 1290 and in doing so set a precedent for other Christian lands. Roth puts the blame for these expulsions squarely on the shoulders of the Jews:

Wherever they come that are welcomed, permitted to settle down, and join in the general business of the community. But one by one the industries of the country close to them because of unfair practices—until it being impossible to longer hold in

check the wrath of a betrayed people, there is violence and, inevitably, an ignominious ejection of the whole race from the land. There is not a single instance when the Jews have not fully deserved the bitter fruit of the fury of their persecutors.

David claims that "Israel gets his shabbas goy to do his dirty work. Judah doesn't get his hands dirty unless he has to. Judah gets the shabbas goy to fight his wars for him. Israel called for Hitler's head on March 24, 1933. Twelve years and 48 days later, they got it. At what cost? Upwards of 70 million dead gentiles and well over 4 trillion american dollars. At what cost to Judah? How much did Judah's war on Hitler cost Judah? And what did Judah get from this war? He got Israel and much, much more."

"Back to the present. Why are we the sole superpower? How did it get to be this way? Of course we had no stake in either of those world wars. Nothing, but Israel dragged us into them, and she built a military empire using American tax dollars and men as their shabbas goyim. What is this vast military empire protecting? Not America. Judah has ruined us."

When he's not sounding like Samuel Roth, David sounds a lot like Danny Balint: "Israel gave us communism, Lenin, and Stalin, and this all led from Israel's war on Germany to the cold war and Korea and Vietnam. This is all Israel's doing with her Judeo-communism. Multiculturalism is part of Judah's strategy to destroy us and to destroy western civilization. The Jews were behind the sexual revolution. Everything they did related to culture was a form of revolution."

In the year 2000, David discovered the writings of Professor Kevin MacDonald. As a result, David, like Danny Balint in *The Believer*, became convinced that race was central to understanding the human condition. In 2008 he was celebrating Thanksgiving with relatives when the topic of race came up. "Wouldn't it be great if we were Jewish?" he asked one of his cousins, who answered, "Well, as a matter of fact, we have many Jewish relatives."

David then went and had his DNA tested and discovered that he was a Jew. Which means, of course, that up until that time he wasn't a Jew. What was he then? It turns out that David was baptized as a Catholic; as was his mother, as was his mother's mother. At this point the genealogy gets a bit misty, and it is at this point that the Jewish ancestors begin to appear on his family tree.

Before going any further, it should be noted that the phenomenon of suddenly discovering Jewish DNA in the family tree is not uncommon these days. The most famous example of this, of course, is former Secretary of State Madeleine Albright. The most famous recent example is Christopher Hitchens, who sees Judaism as something racial. After discovering that one of his grandmothers was Jewish, he claimed that this helped him to understand why he had been a revolutionary for his entire life. The idea that Jewish revolutionary behavior is a function of Jewish DNA and is, therefore, ineradicable is an idea that Hitchens shares with Adolf Hitler, which brings us back once again to the Jewish Nazi theme.

Hitchens' brother Peter, who shares ipso facto the same genetic make-up, remains an Anglican, which is how both brothers were raised, and has apparently experienced a conversion away from revolutionary behavior, which he now associates with the Zeitgeist of the '60s and not his own DNA. Those who know him claim Christopher's conversion and his subsequent atheism has more to do with his sexual behavior, specifically his abandoning of his pregnant wife and taking up with a Jewish woman, rather than some irresistible urge emanating from his chromosomes, or the 25 percent of which he inherited from one of his grandmothers.

DAVID BECAME A JEW LARGELY BECAUSE OF READING KEVIN MACDONALD.

In the end, Christopher Hitchens' Judaism comes down to hatred of Christ and the Logos He embodies, a point which he made clear when he delivered the Daniel Pearl Memorial Lecture at UCLA on March 3, 2010:

"Any real Christian, any serious believing Christian, would give everything he owned to have a personal meeting with Jesus of Nazareth. Nothing more could be desired than that. They yearn for it, they thirst for it, they hunger for it. No serious Moslem could want anything more than to have met himself with the messenger of God, with the prophet Mohammed.

"But there were no Ukrainians around at that time. There were no Poles at the crucifixion. There were no Irish people in Mecca and Medina. There's only one people that's still around that both of these imposters and said 'No', 'No sale', 'Don't believe it'. Do you think that's ever going to be forgiven? Of course it's not. Of course it will never be forgiven. They say Jesus and they spat in his face. They saw the prophet Mohammed and they said, 'this guy's just a warlord'. And of Jesus they said 'he's a just a crackpot rabbi' and also a great blasphemer - Maimonides, in one of his sharper passages 'our sages never did a better thing than when they got rid of that rabble-rousing imposter.'

"Well, [it] makes you proud, I hope. You shouldn't want to be forgiven for getting a thing like that right. But don't go to any mushy ecumenical outreach meeting with these people - it's a waste of time."

Another even more unlikely example of someone discovering via DNA that he was a Jew is Minister Louis Farrakhan, who announced his Jewishness at a synagogue prayer service in Jamaica. Not surprisingly this ongoing narrative of surprising conversions reached the level of parody in a recent issue of the

Forward that announced that Glenn Beck was really a Jew:

Following the recent revelations that Glenn Beck (born Beckershteyn) shares the Jewish genetic marker, the Cohen Modal haplotype, he has been

brushing up on his Yiddish and planning his holidays. . . . Beck fiddled nervously with a red kabbalah thread around his wrist. "I guess I'd always had doubts," he mumbled.

The irony in David's conversion is almost as overpowering as the moral plea bargaining and opportunism in the case of Christopher Hitchens' conversion. David became a Jew largely because of reading Kevin MacDonald. When he got his DNA test back and found that he was (probably) a Sephardic Jew, David welcomed the results because "it gives me credibility. That's why I joined the synagogue. I needed the credibility. If you're not a Jew, you can't

talk about the Jews. If you're not a Jew, you're going to be marginalized. Only Jews are authorized to discuss these subjects in public." As if to give the indisputable proof of what he just said, David cited the case of E. Michael Jones. "The greatest gift I have ever gotten is to learn that we were Jewish." And then to make matters even more confusing, David confides to me that "there are lots of Jews on our team."

Upon reflection, this is less surprising than it might seem at first. In fact, David's transformation from a baptized Catholic to a practicing Jew flows fairly logically from his engagement in MacDonald's writing. In an essay on anti-Semitism, MacDonald admits candidly at one point:

But the reality is that I greatly admire Jews as a group that has pursued its interests over thousands of years, while retaining its ethnic coherence and intensity of group commitment. There have been ups and downs in Jewish fortunes, to be sure; but their persistence, at times in the face of long odds, and their spectacular success at the present time are surely worthy of emulation.

At another point in the same essay, MacDonald claims: "The point is that Jewish elites have been hugely influential in advancing the interests of their people. This is surely a goal to emulate."

MacDonald's involvement with the Jews dates back to his days at the University of Wisconsin when he was involved with radical politics. In his memoir *Commies*, Ron Radosh has documented how the largely Jewish Communist Party targeted the University of Wisconsin at Madison for takeover in the '60s. When MacDonald got swept up into New Left politics, he became involved in the sexual revolution, and because of his involvement in that, he ceased practicing the Catholic faith. Sociobiology then filled the vacuum which the abandoned Catholic faith left behind.

As a result there are at least three competing Kevin MacDonalds out there, and the permutations involved in the differing positions which each MacDonald persona represents can lead to strange results, as they did when David decided to become a Jew.

There is, first of all, Kevin MacDonald the scholar. This man does admirable research into Jewish influence on our culture. Then there is Kevin MacDonald the sociobiologist, who has to claim that Jews are ra-

cially superior because they, as a small minority constituting only around two percent of the population in the United States, have triumphed in the struggle for existence that is the crucible of all value. The Jews have taken control of all of this country's cultural choke points and now control American culture, and they have accomplished this feat in the face of overwhelming demographic odds.

SURVIVAL OF THE FITTEST

Survival of the fittest is a preposterous tautology, but it is, nonetheless, the cornerstone of sociobiology. If it is true that only the fittest prevail in the struggle for existence, then the inescapable conclusion which we must draw is that the Jews are the master race, and that they deserve their position of pre-eminence because they earned it on the battleground of evolutionary conflict, which is the only arena of significance. The sociobiology crowd must conclude that Jews are racially and biologically superior because they have triumphed against all other ethnic groups, including ethnic groups much larger than their own, in the struggle for existence. End of story. *Non datur tertius*. It was this aspect of sociobiology that led David paradoxically to admire the Jews and to want to become one, even if deploring all the while their pernicious effect on society. After all, Kevin MacDonald, the sociobiologist, has written in response to John Derbyshire:

Derbyshire complains about my statement that, "the human mind was not designed to seek truth but rather to attain evolutionary goals." I was merely expressing a principle of evolutionary biology that has been of fundamental importance since the revolution inaugurated by G. C. Williams and culminating in E. O. Wilson's synthesis: Organisms are not designed to communicate truthfully with others but to persuade them--to manipulate them to serve their interests.

And this leads us to the third Kevin MacDonald, the lapsed Catholic who still retains the moral indignation which he learned from his religious training as a child. This persona leads MacDonald to impose moral judgements on the conclusions he has derived from sociobiology, even if they completely contradict his sociobiological premises. So the final conclusion—Jews have triumphed in the ethnic struggle for exist-

ence, but this is a bad thing—is an oxymoron based on a combination of two completely incompatible world-views, MacDonald's sociobiology and the residual moral consciousness which he retains as a lapsed Catholic.

VI

Catholicism as practiced in the wake of Vatican II was hardly an unclouded mirror of Catholic tradition or without its own inconsistencies and self-contradictions, but for those who dug hard enough, a coherent position on the Jews could still be mined from the deposit of faith and the writings of the evangelists and the Church fathers. In fact, as late as 1892, Georg Ratzinger, great uncle of the present pope, had not only carried the teaching of the Church on the Jews known as *Sicut Iudeis non* into the present, he had applied it to the economic crisis that was gripping Europe at the time:

The great medieval popes Innocent III and Gregory IX as well as the ecclesial synods and councils felt themselves called to take legal measures against the excesses of the Jews. They protected the life and existence of the Jews, but only under certain specific conditions. The Jews had to recognize the Christian social order and had to submit themselves to it. Whatever they had appropriated through usury and exploitation, they had to pay back to their victims. They were not allowed to occupy the choke points in the culture; they were not allowed to employ Christian servants in their houses, and when it came to their clothing they had to wear the so-called Jew hat in order to be immediately recognizable as Jews. Jews were in no way allowed to undermine the Christian social order. Jews who defamed Christ or Christians were punished. They were not allowed to do business on Christian holidays . . . and were not allowed to make usurious loans. During Holy Week they had to remain in their homes. Jews couldn't live wherever they pleased, but were confined to specific districts. It was also forbidden to sell houses or real estate to Jews, or to rent to them, as was living under the same roof with Jews. Similarly, Jews were forbidden to hire Christian nursemaids, servants, or day laborers.

Traditional Catholicism, in fact, provides the only coherent explanation of what came to be known in Georg Ratzinger's day as the Jewish question. As some indication of its coherence, the explanation is fairly simple. Following Napoleon's emancipation of the Jews, they took over the economies of one nation

after another in Europe because their sharp business practices. What Ratzinger calls "Juedisches Erwerbsleben" allowed them to cheat the Christian natives, who had been taught to work hard, be trusting, and love their neighbor. Jewish immorality, in other words, gave the Jews an unfair economic advantage in Catholic countries:

The emancipation of the Jews, whose views and concepts contradicted the laws and customs of the Christian nations, could not help but have a destructive and corrupting effect on the entire Christian society. . . . This fact alone explains why Jews are able to accumulate riches so quickly. . . . The example of moral corruption has a contagious effect, and that explains the corrupting effect of Jewish influence on commerce.

It was an act of supreme foolishness when in the years following 1789 the necessary protections for the social order were lifted immediately and universally. Once this happened it was only a matter of time before the Jews with their attitude toward business and commerce would gain the upper hand. This was particularly the case among the benevolent peoples who made up the population of Catholic nations, who had all grown up and been raised. . . . Others fell into the hands of the usurers and in spite of their frugality could not extricate themselves from its tentacles. Just about everyone was impoverished; and only the Jews got rich.

Ratzinger's book appeared in 1892, at around the same time as *Rerum Novarum*, Pope Leo XIII's encyclical on the condition of the working classes, and the three-part series in *Civiltà Cattolica* which warned Catholics about "the voracious octopus of Judaism." The anger at Jewish business practices had reached the boiling point:

The situation of the lucrative professions is totally different. In a few years, riches are amassed but at the cost of others. This form of profit is obscene, and the hatred and revulsion which the working classes feel toward these practices is fully justified. Envy isn't the cause of this hatred, but rather indignation at the unjust appropriation of value, that and the perception that this unjust appropriation constitutes an assault on the foundations of social life, evokes in the breast of the honest working man, bitter feelings. When the industrious and skilled worker, the honest civil ser-

vant, and the circumspect merchant in spite of all out exertion can't earn a living, when on the other hand this or that speculator, without any effort, can earn thousands or hundreds of thousands through IPOs or the issuing of T-bills, then this is a sign that the economic organism is so diseased that society is in urgent need of medicine and reform.

Georg Ratzinger's German Wikipedia page accuses him of "publishing antisemitic hate literature," but in making the charge they ignore the fact that Ratzinger goes out of his way in the same book to attack anti-Semitism as an un-Christian ideology. The anti-Semites of Ratzinger's day were capitalizing on the hatred which Jewish business practices had created in the working classes. The source of that hatred is Jewish behavior, not Jewish DNA. And Jewish behavior has gotten out of control because the Christian majority was no longer willing to enforce the laws which had been enacted to defend the Christian social order. And the Christians lack the will to enforce the laws which protect the social order because they have become, by and large, Jews. Christian idealism

has been disappearing all the while being replaced by the Jewish Weltanschauung in Christian circles. In the circles which feel and think like Christians, however, the revulsion at Jewish dealings and those of the baptized conversos is becoming more and more apparent. The reason that Christians now look on Jews with intense anger in their eyes is not to be found in race, and not in national origin, and not in anti-Semitism. The real path of resistance lies not in anti-Semitism and its excesses. The real basis of the contemporary Jewish question lies in the moral inferiority of the Jewish view of commerce in comparison with the demands of Christianity.

"The solution to the Jewish question" lies in the application of the traditional Catholic teachings like *Sicut Iudeis non*. That means "not in allowing Christians in general to sink to the level of the lucrative occupations, but rather in raising the Jews to a higher sense of productive work, in higher numbers than is the present case, to the level of Christian mores as propounded by Christian teaching on commerce and property." And that means rejecting anti-Semitism:

We totally reject the anti-Semitism that is now being proposed . . . in Austria and by a number of the exalted German nationalists. Anti-Semitism understood as a matter of race stands in total contra-

diction to the Commandment of love of neighbor, without regard to race or national origin. On the other hand, it is the duty of every true Christian and patriot to take a stand against the dangerous errors of numerous Jews in the business world and to warn their fellow Christians about the dangerous illusions of the philosemites who predominate among the ruling elites.

Georg Ratzinger's accusers also ignore the fact that Jews from Heinrich Graetz to Samuel Roth have said far worse things about the Jewish business ethics which the Ashkenazi have learned from the Talmud. According to Roth, the Jews are taught that they are "the salt of the earth" and that everything they

see before them. . . is only to be won away with the superior brain with which God has endowed his chosen ones? Each of them, when he grows up, becomes an agency of cunning to defeat the civil law. The Polish Jew does not remain in Poland. He migrates. Eventually he finds himself a rich nest in England, in France, in Germany, in America, in one of the South American countries. To each of the counties of his invasion the Jew brings the whole bag of commercial tricks and statutory maneuvers with which he poisons the arteries of the civilized world.

The short hand term for "Jewish business practices" is capitalism. Given the pernicious effects which capitalism has on every traditional culture, especially traditional Catholic cultures, the nations of Europe at the end of the 19th century were faced with a choice: either enforce the laws (e.g. the prohibition against usury, child labor, etc.) which were erected by the state to protect Christian culture against the Jews who were the cutting edge of capitalist subversion or become Jews.

By now, it should be obvious which course Europe and America chose. It comes out in *The Believer* when Danny, the Jewish Nazi, attempts to solicit a \$5,000 contribution from a wealthy Wall Street banker. The banker tells Danny, "Forget the Jewish stuff; it doesn't play anymore. There's only the market now and it doesn't care who you are."

Danny: "You're a Jew. You may not realize it but you are."

Banker: "Maybe I am. Maybe we're all Jews now. What's the difference?"

The current pope mentions his Georg Ratzinger in an interview conducted by Peter Seewald:

He was my great uncle, my father's uncle. He was a clergyman who had a doctorate in theology. In his capacity as a representative in the Bavarian state legislature and in the Reichstag, he was an early advocate for the rights of farmers and of the average man in general. I read the passages in the congressional record in which he attacked child labor, something which was unheard of at the time and considered by many an affront. He was obviously a tough guy, and because of his achievements and his political stature we were all proud of him.

Proud or not, there is a significant gulf which separates the present pope from his great uncle. The most significant area of disagreement is their disparate views on the Jews. On the last day of February 2011, Joseph Ratzinger released volume II of his book *Jesus of Nazareth*. The big news surrounding the release of the book had to do with the Jews. As the AP headline put it, "Pope exonerates Jews for Jesus' death in new book." According to the same report, "Benedict concludes, it was the 'Temple aristocracy' and a few supporters of the figure Barabbas who were responsible," not the Jewish people.

PROUD OF HIS GREAT UNCLE

The current pope should be proud of his great uncle. The real issue is whether the feeling would be reciprocal. Would a man who wrote that "There is nothing more repugnant than having to listen to educated Christians slander their own people while at the same time glorifying the Jews" be proud of a great nephew who exonerated the Jews' of responsibility for Christ's death? Or a prefect of the Congregation for the Doctrine of the Faith who presided over the publication of an apology to the Jews issued by his predecessor? Probably not, because Onkel Georg had written even more pointedly:

There would be no Jewish Question if the educated elites among the Christian peoples hadn't betrayed their own principles. At a time when Jews stand by even their own criminal element, we see Christian politicians and legislators betraying their own Christian faith on a daily basis and vying with each other to see who has the privilege of harnessing himself to the triumphal car of the Jews. In Parliament no Jew need defend another Jew, when their Christian lackeys do that for them.

No matter how the traditional Catholic critique of the Jews has been effaced by recent Church pronouncements it remains both extant and coherent; it remains more coherent than the sociobiological position, because it is based on moral principles, which are then integrated into a coherent political and theological structure. The Catholic position is the opposite of the Darwinian position. According to Darwin and his epigoni, the superior race of necessity ends up victorious in any economic struggle for existence. According to the Catholic position, the exact opposite is true. Or as Georg Ratzinger puts it:

In a contest between two rival world views the worse element often wins the upper hand and becomes the cause for the moral corruption of the people and the collapse of the state. . . . Under the mild and benign character of the Catholic nations there was no resistance to the exploitation practiced by the Jews and the devastation it was to cause.

According to Georg Ratzinger, the Jews succeeded in getting the economy of states like Austria and Hungary under their control, not because they were more intelligent (or had "higher IQs than Caucasians," as Professor MacDonald claims) but because their internalization of Talmudic culture had allowed them to become "skilled in the deceptions of economic warfare":

It was to be expected that the Jews, who with centuries of practice became skilled in the deceptions of economic warfare and acquired the arts of exploitation to perfection, it was to be expected that they would take center stage under the regime of free competition. The Christian, among whom the overwhelming majority were accustomed to performing productive work, and who had been taught to avoid as immoral the type of deception that was typical of the arts of economic warfare, became the first victims of this exploitation, which made the Jews rich. Not talent, but rather sharp business practices; not knowledge and ability, not productive capabilities and production, but rather deception and exploitation of others is what makes the Jew rich and admired in society. The stock exchange, lending money, usury, paying in truck, in short all of the business practices which lead to easy and quick profits without productive work are the preferred trades of the Jew. If they devote themselves to study at the university, they turn more often than not to journalism, medicine

and the law, because these occupations lead most easily and quickly to riches.

The same can not be said for sociobiology, which presents a radically incoherent picture of the Jewish question, by simultaneously praising the Jews for their intelligence and excoriating them for its application. In the article we have already cited on Jewish involvement in multiculturalism MacDonald wrote, "There is indeed evidence that Jews, like East Asians, have higher IQs than Caucasians."

Ratzinger, however, dismisses the idea of superior intelligence as an explanation for the Jews' dominant role in quondam Christian societies:

It isn't talent but rather sharp business practices; it isn't productivity but rather deception and the art of exploitation which earns the Jew his money and ensures his position of dominance among the big capitalists. . . . There is a curse upon all this egotistical business activity which leads to the wreck of society and the destruction of the social order. Everywhere where we find destruction and corruption, we find the Jew hard at work. The worst attack against the Christian religion and against the Church are all mounted by Jews.

Unlike Professor MacDonald, who considers the Jew more intelligent than the Christian (or Caucasian), Georg Ratzinger considers the Jew clever and conniving but morally defective. That means that his economic system is intellectually inferior to Christian economics. Ratzinger comes to the anti-Darwinian conclusion that Jewish economics succeeds because it is inferior, both morally and economically. If economics is defined properly, as the science of how to achieve the common good through economic exchange, it is ultimately inferior to the Christian economic system:

We discover the quintessential nature of the present day Jewish question in the moral inferiority of the Jewish worldview in relation to the limitation of competition. To be precise, the overwhelming majority of Jews have no sense whatsoever of the role which morality plays in economic life. The only form of limitation which they recognize in business is the penal statute. If an opportunity to make money appears whose profit seems greater than the penalty imposed by the law, the Jew doesn't hesitate to treat the law with contempt.

Jewish commerce can be characterized by two manifestations: 1) it is based on the exploitation of the work of others without any productive activity of its own and 2) it is characterized by gambling and speculation on the differentials in exchange as the way to achieve riches. The Christian view is the exact opposite. Christianity ensures decency in commerce by promoting honest toil or by promoting honest inheritance. Christianity forbids the exploitation of his neighbor through excessive economic power, and insists on the subordination of the good of the individual to the common good, as well as concern for the economically vulnerable. There is a direct contradiction between Christianity and Judaism, and any Christian community which allows the unrestrained exercise of Jewish business practices is committing suicide.

As a result of succumbing to Jewish influence:

The banks in Austria have become dens of usury and casinos, and the businessman in the Austrian sense of the word is nothing more than a stock market speculator or a small time chiseler. The Austrian press is nothing more than an extortion racket. Political life is calculated according to financial profit. In short, commercial life in Austria is permeated not by a Christian spirit but by a Jewish one. Economic life is dominated not by the Christian dedication of the individual to the common good, but is dominated instead by Jewish Egotism. The state has become nothing more than an agent of the powerful, oblivious to the fact that the Christian ideal demands the dedication of the individual to the common good and especially for the protection of the weak.

The problem is not bad DNA; the problem is the Talmud, which is the ultimate source of all sharp Jewish business practices:

The Jew displays in this regard an unbelievable ruthlessness so that in little transactions they begin to accumulate the capital that allows them to exploit others. It is in this ruthlessness and in their tireless pursuit of almost imperceptible profits wherein lies the secret of Jewish success in business, but it is also therein where the danger to which the Christian population is exposed when they sink to the same level. As soon as the Polish Jew gets his foot in the door, wages are driven down and working hours are extended. Once this happens the Christian masses find themselves as if by a force of nature driven from a state of modest prosperity into the deepest mis-

ery. The Polish Jew is so deeply enmired in the teaching of the Talmud that any notion of a Christian society or a state based on the common good becomes impossible once the Jew gains the upper hand. The Polish Jew, precisely because of the influence of the Talmud, is universally a force for corruption and destruction. Wherever one finds elements of dissatisfaction which threaten to overturn the Christian social order, Jews jump to the forefront of the movement and adopt the role of agitator. Jewish agitators can be found in leadership roles throughout the socialist movement. In Vienna and Pest, the leadership of the socialist movement is entirely in Jewish hands.

Implicit in Ratzinger's thinking is a chain of propositions which begins with a survey of the economic situation in Germany and Austria at the end of 19th century and ends with a radical redefinition of the problem. There are no technical, Enlightenment solutions to this problem. The technical thinking of the Enlightenment brought the problem about in the first place by striking down the laws which had been erected under the guidance of the Church for the protection of Christians and their culture.

THE EMANCIPATION OF THE JEWS

The emancipation of the Jews dealt a fatal blow to the Christian social order. That is another way of saying that the social question (the exploitation of the worker, usury's appropriation of land, etc.) can only be solved by dealing with the Jewish question, which can only be solved by bringing about the conversion of the Jews, either completely through baptism, or formally by forcing their behavior to conform to Christian custom, as specified by *Sicut Iudeis non*. There is no point in dealing with an economic factor like state credit in isolation, especially

when private persons determine the terms of credit. Jewish banks are now in the process of using state credit as a way of taking control of all industrial production. Herein lies the secret of the omnipotence of modern capitalist hegemony with all of its cancerous growth. Any social reform has to begin with the state establishing its independence from private equity firms as its source of credit. Only then will the source of all of capitalism's debilitating excesses be contained. To call anything else social reform is a waste of time.

It is pointless to talk about economics as if it were a science like physics when it is so closely bound up with the moral law. In order to deal with the crisis effectively, state authorities need to admit that:

Seduction and crime are the main components of Jewish commerce. When the scions of wealthy families go astray, the easiest way to find the culprit responsible is to seek him among the Jews. The Jew supplies riding and wagon horses, equipage and dogs; he encourages the acting out of all base desires and the adoption of degenerate lifestyles; he is the fence and the pimp. Once he has established his influence over his rich young protégé, he encourages him to speculate on the stock market in order to win back the money he squandered on his vices. In this way the Jew brings about his complete ruin in a few years, which is when his fortune ends up in hands of his Jewish seducer. Anyone who is familiar with the realities of social life in Paris, Vienna, and Pest sees this sort of thing all the time. These seductive arts are closely allied with prostitution. Every aspect of trafficking in young females is firmly in Jewish hands and organized on an international basis. It's only a short step from this immoral trafficking to criminal activity. When it comes to embezzlement, misappropriation, fraud, usury, blackmail, etc., the Jew is involved to a much greater percentage than the Christian.

Capitalism, which is another term for "Juedisches Erwerbsleben," or Jewish business practice has its roots in looting:

In this way, Jewish business practices are similar to those of desert nomads who make use of their fleet horses of the steppes to conduct looting expeditions on settlements which pursue settled economic pursuits. In doing this they appropriate what they can drag off on their raids. They then live like kings off of "what they have earned" in the desert until the loot is all gone and another looting expedition is necessary. Jewish "commerce" has never been able to grow beyond its roots in looting. The majority of Jews has no idea of how to make a living from honest toil, nor do they want to learn how to do such a thing.

There are many forms of slavery that need to be abolished. What the Arab is to Africa, the usury Jew is to Europe. Both Semitic races live only off the exploitation of others, by looting. That is the revenant of the nomadic life of these tribes. Thou-

sands of years of living in the desert accustomed them to sudden attacks, and they learned through this booty to live off of the work of others. The entire Jewish-oriental way of doing business is deeply suffused with the characteristics of looting. One industry after another is singled out for looting, until finally whole nations have been plundered.

Because of this, Jewish business practices are totally antithetical to the economy of a Christian culture, which is based on an understanding and appreciation of the value of work:

In the instruction manuals from the Middle Ages, the people were taught that “Man is born to work, as the bird is created to fly.” The Catholic Church raised the nations under her care to be workers and made earning by work the foundation of our civilization. There is only one way of earning a living which is worthy of respect and esteem, and that is earning a living by toil, whether that entails labor of a physical or an intellectual sort. It makes no difference whether this labor takes place on the lowest rung of the economic ladder among day-laborers or among the professions of the elite. In doing this the Church erected civilization upon an entirely new foundation. The pagan world proposed a life lived at the expense of others (slavery); Judaism preached preferential treatment for its own people, but permitted the exploitation and practicing usury on alien nations. And until this day Jewish business practices exhibit this dual nature. On the one hand, we see concern for the family and for his fellow Jew, but on the other a totally heartless exploitation via usury of the goyim, which becomes the source of the wealth accumulated by Jewish billionaires. . . . The ancient principle of the Catholic Church, which only honors commerce when it is based on honest work, is drowned out by the Jewish screeching which encourages speculation and gambling on the stock market.

By the last decade of the 19th century, it had become clear to thinkers like Georg Ratzinger that the laws enacted in the wake of the Enlightenment and its concomitant revolutions spelled economic disaster for Europe. The only solutions to the economic crisis was a return to Christian-inspired state regulation of the economy. “The Jews,” Ratzinger opined, must once again learn to subordinate themselves to Christian social reform and to conform their business

practices to Christian norms. All of the money which they have earned through state-sanctioned usury and the exploitation of the worker must be returned to the people. The legislatures must now criminalize all of the fraud and exploitation which now has established itself under the rubric of free enterprise. The state needs to prosecute in a public manner all forms of usury and fraudulent exploitation. The current laws against usury and fraud are much too one-sided, and they do not correspond either to the experience or the plain sense of Christian jurisprudence.

There is no middle ground here; there are no neutral scientific laws. Either the Christian State must force Jews to acknowledge the superiority of their laws and conform to them, or, under the guise of tolerance and enlightenment, Christians will end up by becoming Jews via an unregulated, capitalist, Jewish economy:

Just think how contagious usury was then [during the middle ages] and how quickly public morality declined as a result. What germs are to epidemics, so is bad example on the moral level. It is irresponsible to give a free pass to contagious toxins by promoting a false view of life, unless you want the entire social organism to get sick. The disease of our culture consists in the cancerous spread of the Jewish-heathen worldview over the moral norms of Christendom. The inferiority of the Jewish-heathen worldview to Christianity must be made apparent, by the actions of the Christian state.

The solution to the social question can only come about when the Christian idea of commerce has vanquished the Jewish-heathen idea. True protection of the social order is only possible in the confessional state. “Business practice must be made to conform once again to Christian morals”:

Intoxicated by revolution, Christian nations have pawned their most precious jewel—the teaching and the grace of their savior—and have rejected their most precious asset, their character as redeemed children of the Lord, by abandoning the Christian basis for their culture. The Lord as a result has let the Christian nations go their own way, which has led to the debt bondage which flows from the obdurate hegemony of capital, which will end up concentrated in the hands of a small minority of Jews and their lackeys.

The Jews will also benefit from these reforms:

Clear limits on Judaism in not only necessary for the interests of the Christian nations; it is also in the interest of the Jews themselves. Only when the sane principles of Christian reform have been put in place, can we hope to disarm the specter of anti-Semitic racial hatred. It is only then that we can hope to avoid the path of the violent taking the law into their own hands. Those who think that a small minority of Jews with the help of the power of the state can solve this problem, are deceiving themselves.

To put the case another way, if reform is not forthcoming, the Jews will be the first to suffer because:

The hegemony of social corruption has ended in every age in terror. This solution is no longer plausible. Either we are going to have Christian reform in our future or we are going to have the reign of racial hatred. The Jews should be under no illusions about what they can expect from the racial hatred that is waiting for them in the near future. Their arrogance is going to turn quickly into bitter disappointment in the future.

ESPECIALLY PROPHETIC

Ratzinger was especially prophetic when he wrote in 1892:

A reaction against the jewification of our culture is now building momentum among the common man. That movement is hardly perceptible today, but it is going to grow like an avalanche. That movement would be irresistible at this very moment if it weren't lacking a leader (Ratzinger's word was of course the German word "Fuehrer," which took on a whole new dimension some 40 years later.)

What he said of working class Christians in the 1890s is now true of Muslims in 2011:

since the government and the legislature provide no protection against the usurious and exploitative Jews and their lackeys, the people take to the streets. That is the meaning of anti-Semitism and the uproar it is now causing. We see in this a kind of economic self-defense and the moral defense mechanism of the exploited. It's a sign to the government and the legislature that the necessary legal protection isn't there, and a sign that the administration and the legal system aren't of-

fering the assistance that they need to offer. Anti-Semitism is a serious and ultimate warning to the ruling class. If this warning is ignored, if the ruling class thinks that they deal with the people with bayonettes, then we are heading toward a revolution that is going to make the Reformation and the French revolution look like child's play by comparison.

Ratzinger is aware of the Darwinian notion that life involves struggle among individuals and ethnic groups as well. He simply takes that notion of struggle out of the biological realm and re-situates it in the moral/cultural arena, as when he writes: "Any ethnic group which is totally lacking in moral restraint when it comes to economic life will end up the winner in any struggle for existence. This is the secret of Jewish success in Austria-Hungary." Similarly, Ratzinger isn't denying that life is a struggle; he is simply unwilling to say, as the sociobiologists must, that because the Jew comes out on top in the arena of economic warfare, he is *ipso facto* superior:

The life of nations is like the life of individuals. He who fails to engage in battle daily to secure his position in society will soon disappear. The Catholics in Austro-Hungary have failed to engage in the daily battle for their possessions, and as a result they lose year after year one institution after another. They have been dispossessed from top to bottom, from their universities as well as their kindergartens. The Jews, who make up less than 10 percent of the population, have as a result of their energetic and unified and self-confident activity won a victory over the 90 percent of the population which is Catholic and have everywhere occupied the positions which the Catholics have abandoned.

If survival of the fittest is the fundamental law of sociobiology, then Jews must be in fact the master race. Hitler got it almost right. Conversely, when it comes to the struggle for existence, white guys are losers; from the sociobiological perspective, the highest thing anyone can aspire to be is a Jew. Hence, David's delight when he found that he had Jewish DNA in his cells. He was now a member of the master race, which of course, was at the same time, the enemy of the entire human race. This leads him to the contradictory assertion "I'm a product of my times. I am my genes." What he means to say is that the upheaval in his life caused by the sexual revolu-

DANNY BURROS, THE MAN ON WHOSE LIFE THE FILM THE BELIEVER WAS BASED (CENTER), WEARING HIS NAZI UNIFORM, MEETING WITH GEORGE LINCOLN ROCKWELL (LEFT) THEN HEAD OF THE AMERICAN NAZI PARTY.



tion left him totally uprooted and without any sense of identity. Since he lives in a materialist scientific culture, finding his roots took a biological turn, helped of course by the sociobiology he imbibed from the writings of Professor MacDonald. Talk about race is the ultimate sign of deracination.

If Georg Ratzinger's explanation of the rise of Jewish power is superior to Kevin MacDonald's, a different picture begins to emerge. David became a Jew not because he discovered superior DNA in his cells, but because the Catholic Church failed to preach the gospel. We are talking about failure on a massive scale here. In Georg Ratzinger's day when the Catholic confessional state was in power in places like Bavaria and the double monarchy of Austro-Hungary, Catholic elites refused to enforce the (largely economic) laws on the books which protected the weak in a Christian culture.

Then came the Thirty Years War (1618-1648) which put the revolutionary elites in power after World War II. By 1960, farseeing church men like Alfredo Cardinal Ottaviani saw that European Christian culture needed to be strengthened against assaults from the Jewish elites in both the East and the West, as represented by Freudianism and Communism, Hollywood movies, fast food, rock n roll—in short, everything that Federico Fellini discussed in *La Dolce Vita*, the seminal 1960 document.

Instead of regaining the initiative, the Catholic Church used the council which Ottaviani persuaded Pope John XXIII to convoke as a way of internalizing the commands of her oppressors. The Church which

used *Dignitatis Humanae* as a pretext to abandon the confessional state (even though the document affirms its superiority) and *Nostra Aetate* as a pretext to abandon its efforts to preach the Gospel to the Jews and work for their conversion, created a world in which Jews who recognized the synagogue's attack on logos and recoiled from it in disgust had no alternative but to become Jewish Nazis, because Hitler had succeeded Christ as the antithesis of what it meant to be a Jew. David Cooper and Danny Balint are infallible signs that the Church is not doing its job. Whenever a Jew recoils in disgust from the Nihilism

which is the essence of the Jewish religion, his first thought should be, "This is what St. Paul meant when he said the Jews are 'the enemy of the entire human race.'" This is what the Church has been saying all along."

The fact that this thought did not pop into David's mind is a sign that the Church has abandoned its mission of evangelization to the people who need it the most, the people to whom Christ preached exclusively when he walked this earth.

When pushed on the matter, David will admit, "In theory I was a Catholic. But they didn't tell me anything. My dad left the Church" as a result of the divorce, and after that David's exposure to Catholicism was attending "the hippie Mass at St. John's" in the company of his sexually liberated mother. As part of his Catholic upbringing, David's mom told him that "the priest at St. John's is gay." The net result of this failure on the Church's part was deracination. David felt totally rootless, totally cut off from any familial or cultural or religious tradition. As a result, he began to see those roots in his DNA. Race would provide what David's church and family failed to give him.

"I wanted to know who I am. Race is not a social construct. Race and ethnicity is about biology." Then after discovering his Jewish DNA, David joined the synagogue, where he learned that "Judaism doesn't involve a relationship with God." Now after learning that the rabbi and most of his congregation are atheists, David is feeling spiritually restless again.

"Technically I'm a Jew," he says, "but my heart's not in it."

The logic here is not as convoluted as one might think. After being exposed to the full nihilism of the Jewish “faith,” the Jew recoils in horror and disgust. At that point, he either devotes himself to some lesser god such as money or sex, or he recoils completely and looks for the opposite of what he learned in the synagogue. The Catholic church is the true opposite of what gets taught in the synagogue, but the Church simply has not been proclaiming Church teaching on the Jews for decades. As a result, in his search for the antithesis of everything Judaism stands for the Jew discovers the Nazis, whose racial beliefs are simply the mirror image of Judaism anyway, and the Jew becomes a Nazi.

By virtue of his baptism, David is a Catholic, something he admits in more candid moments, “I’ve been to Mass more times than I’ve been to the synagogue.” Why then does he think he’s a Jew? The initial answer to that question is Kevin MacDonald and DNA testing. The real answer to that question, however, lies in the massive failure of the contemporary Catholic Church either to live or proclaim the gospel. To begin with the living part, the priest he got to know best as a child was a regular guest at their house be-

Everything the contemporary Catholic Church has to say about the Jews is either insipid or flat out wrong and a contradiction of everything the gospels and the Church fathers had to say on the matter.

The Church has all but officially proclaimed that it is not interested in converting the Jews. The American bishops had proclaimed in their own catechism that the Mosaic covenant was eternally valid and that Jews could be saved by following it. That this was a heretical, flat out contradiction of the gospel finally dawned on the bishops and they deleted the offending statement.

Those organizations which do claim to be interested in the conversion of the Jews, turn out to be, upon closer inspection, the opposite of what they claim to be. The Association of Hebrew Catholics is a good case in point. Instead of working for the conversion of the Jews, the AHC works instead for the preservation of pockets of Jewish DNA within the Church. Instead of working to integrate Jewish converts into Church life, the AHC attempts to create Jewish ghettos based on what can only be construed as racial and therefore heretical principles.

In the February 2006 issue of *Culture Wars*, Theologian Raymond Kevane, theological advisor to the AHC pointed out these heretical principles publically to David Moss, the organization’s president, after years of trying

to get an answer from him privately:

Not too long ago (March 2005) in a public statement on EWTN, Dave Moss rejected the idea that the Church replaced the people of Israel. He clearly identified the latter idea as an “erroneous theology” that was taught for 2000 years by the Catholic Church. He further stated that the Church no longer teaches that the people of Israel are superseded. They are an eternal people with an irrevocable calling. How can any individual declare that the Catholic Church . . . has taught erroneous theology for 2000 years.

Both statements are heretical. The most important “irrevocable calling” for the Jews is the same as for the rest of us—to save their immortal souls. In one stroke Dave Moss denied the Scripture as inspired by God, the infallibility of the Pope and Ecumenical councils and the fact of Tradition (the

“JEWS MAKE THE BEST ANTI-SEMITES.”

cause he was having an affair with his mother.

“When I was 11 years old, my mom met and seduced a Monsignor. The relationship lasted for as long as 20 years. Maybe more. I don’t know when it ended. He died a few years ago. I don’t know how much more I’ll say about it, but I’d like for you to let it lie. Please don’t poke around about it. Thank you. Of course, it takes two to tango. I couldn’t exactly say who seduced whom. She wanted to marry him, and she says he talked about that as a possibility for many years. The whole thing disgusts me. Talk about sacrosanct and profane. I’ll probably never forgive her for this, or some other transgressions.”

The failure of the church to proclaim the gospel is not unrelated to moral failure. The contemporary Church’s intellectual cowardice in proclaiming the Gospel teaching on the Jews simply puts its moral turpitude in sexual matters in the shade by comparison.

office of the Magisterium of the Catholic Church). No Catholic can say that the Church has held and erroneous theology for 2000 years and still remain a Catholic.

In almost every century there has been an effort to bring the rites of the Jewish religion into the Catholic Church. Every time it has arisen it has caused great harm to the Catholic Church before finally being discredited.

So when Dave Moss said that the Church was in theological error for 2000 years, he denies the infallibility of the pope and the councils of the Church

The Council of Florence. . . firmly believes and profess, and teaches . . . that whoever, even after the passion, placed hope in these matters of the law and submitted himself to them as necessary for salvation, as if faith in Christ could not save without them, sinned mortally. . . .”

To reinstate, in the Catholic Church, any of the Judaic rituals of the old testament would be to suggest that the Sacrifice by Christ is not perfect.

It turns out that the AHC isn’t interested in Jewish conversion at all: “David Moss told me . . . that he doesn’t believe that the AHC should be involved in ‘targeting’ other Jews, but rather to simply ‘converse’ or ‘dialogue’ with them. But if that’s true, then the converted Jew is not obeying the command of Christ “Go forth and preach the Gospel to all nations.”

On August 5, 2010, David Moss, president of the Association of Hebrew Catholics, interviewed Archbishop Raymond L. Burke, who was then head of the Apostolic Signatura in Rome. Moss’s tendentious questions were largely formulated in response to the objections which Raymond Kevane raised in his *Culture Wars* article but remained unanswered. In response to a question about the special role the “Hebrew” Catholic might play in the Church, Burke ignored the issue and thinking that he was agreeing with Moss claimed that “We [i.e., Catholics] are the sons and daughters of Abraham, and we feel the closest bond to the Jewish people.” Burke, of course, implies here that we feel this bond because the Jews can also construe themselves as children of Abraham, even though this assertion is contradicted by the Gospel of St. John, which states quite clearly that followers of Christ can call themselves children of Moses, but those who reject Christ, i.e., the Jews, cannot.

Burke then goes on to add: “A Hebrew Catholic has a distinctive witness to give in the church. They are particularly cherished because of the rich heritage they bring to the church. Is his excellency referring to the Talmud here? If not, it’s difficult to see what other heritage the Jew can bring to the church, since that rejection of logos is the heart of the Jewish religion.”

NOT IMPRESSED

David wasn’t impressed by this sort of outreach. In fact, he’s hoping that the Church maintains its position as “a last bastion of anti-Semitism” because American Protestants in his view have been Judaized. The Catholic Church is a repudiation of Judaism, in David’s view because Jesus Christ’s teaching was a repudiation of the religion of that time and place. The Talmud is not based on the Hebrew Bible. They start with the Mishna, spoken word brought down from Mt. Sinai. From there it is only a short step to concluding as the rabbi did at Baruch Goldstein’s funeral, that 10,000 Palestinian children aren’t worth one Jewish fingernail.

David’s experiences in the synagogue confirmed the nihilism which Danny Balint discovered at the heart of Judaism as a Yeshiva student:

“I’ve never met a Jew who believes in God,” David opined. “My rabbi does not believe in God. None of the Jews in my congregation believes in God. I have yet to find a Jew who believes in a divine God.”

It was this discovery of nihilism at the heart of Judaism which led David to conclude that “Jews make the best anti-Semites.” It also led him to conclude that the greatest anti-Semite of all time, as well as one of the modern era’s greatest nihilists, was Jewish.

“Hitler’s dad’s dad was Jewish,” David said. “His dad’s mom worked in a Jewish household and the man of the house impregnated her when she was around 40.” It led Danny Balint to the same conclusion in *The Believer*, when he asks rhetorically, “So Hitler’s the chief rabbi now?”

Danny is right. If Hitler is the biggest Nihilist of the 20th century, he is the chief rabbi in the religion that worships “nothing but nothingness, nothing without end.” He attained that position by default when the Church stopped working for the conversion of the Jews.

CATHOLIC LEAGUE CONT'D FROM P. 11

the League. The appeal itself was a survey and a request for funds, a common method these days. Strangely, I received the same letter at least two more times in the following months. In the letter Dr. Donohue said, "I need to raise at least \$42,000 of the total cost - about 12% - in the next sixty days." Why? So more people can get more surveys! But the Catholic League is quite comfortable financially. It seems less than ethical to say you "need" money in 60 days when you already have more than 600 times that amount in reserves.

The National Institute on Philanthropy's guidelines state that any charity that asks for money when they have more than five times their annual budget in reserves deserves an F. Since the Catholic League's reserves are 10 times their annual budget, perhaps they deserve a double-F.

The appeal itself lamented how a number of major media outlets were guilty of anti-Catholic bigotry. Companies mentioned were Time Warner, Disney, Viacom, The Washington Post and The New York Times. Most, if not all, of these companies have been or are owned by CBIS. The irony is self-explanatory.

Perhaps Dr. Donohue should have consulted League Advisory Board member L. Brent Bozell of the Parents Television Council. The Council has challenged Viacom programming such as MTV, South Park, Comedy Central and others for years. They even sponsored a shareholder resolution at Yum Brands' annual shareholders' meeting opposing Yum's decision to buy advertising during disgusting shows. One wonders, would Mr. Bozell have counseled the Catholic League to avoid investments in companies that sell porn? It seems more than likely that he would.

Although it should be noted, the Parents Television Council has a few problems of their own. The New York Times recently reported upwards of 195,000 pieces of mail delivered to the Parents Television Council were opened for their donations, but the surveys the donors

completed were never delivered to their intended target. So much for surveys!

In the end, we have the Catholic League asking for money it doesn't need, doing it in a disingenuous manner, then handing it to the Christian Brothers Investment Services, which invests the funds in companies that profit from the destruction of souls and are responsible for the worst displays of anti-Catholic bigotry. And all the while the League represents to its supporters and to the world that they are defending the Catholic faith from the onslaughts of the pagans. This is hypocrisy and moral repugnance beyond telling.

If the Catholic League chooses to ignore the problem of pornography because it is seemingly so widespread that you can't even mail a letter without supporting it, there is little hope. Fortunately, Jesus Christ brings us eternal hope. He did not die on the cross so CBIS and its clients, including the Catholic League, can beat the stock averages. He died to save those who acknowledge their sins and repent.

Voltaire, a great enemy of the Church in 18th century France, once said he only prayed that God would make Voltaire's enemies look foolish. Bill Donohue, the Catholic League and CBIS seem to be answering the prayers of today's anti-Catholic bigots.

THOMAS STROBHAR



REVIEWS

QUO VADIS, PETRUS?

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In the history of the Church it's not often that a private book is published by a reigning pope, but Vatican II popes apparently started a trend. John XXIII published a couple of books; Paul VI doubled that; John Paul II doubled Paul VI, and now Benedict XVI has almost doubled John Paul II, and in half the time. Prior to Vatican II hardly any pope wrote a private book on theology. I'm not sure of the reason for this trend. I am more concerned with the fact that it tends to foster what E. Michael Jones calls the "I/We dichotomy" which "demeans the papacy by allowing the pope to become a celebrity" for the purpose of "establishing the bounds of permissible discourse according to a political agenda..."¹ In other words, what cannot be said officially because of ecclesiastical constraints is said unofficially in order to achieve a desired result. Paul VI apparently saw another side to this potential duplicity when he said: "Is it really right for someone to present himself again and again in that way and allow oneself to be regarded as a star?"² Perhaps this same temptation also hampered our first pope. It was Pope Peter in Galatians 2:11-21 who, when he decided to engage in some private and unofficial

commentary on the Gospel under the name Cephas, eventually shunned his Gentile converts and instead bent over backwards to placate the hostile and unbelieving Jews, upon which he was severely upbraided by Paul for "perverting the Gospel." This is an ever-present danger for a pope when he is wearing the papal tiara; how much more when he dons a hat with the title "private theologian"? As we shall see, it may be no coincidence that the Jews who made the Cephas-side of Pope Peter stumble in proclaiming the Gospel are eerily similar to the Jews today who are making the Joseph Ratzinger side of Pope Benedict XVI stumble as well. It's uncanny to see such a resemblance between the first century and the twenty-first century. In light of the dire warnings from our saints; the Fatima message; and Scriptures that speak about the rise of antichrist, who will now win this battle on earth between the popes and the Jews remains to be seen.

Be that as it may, when the pope writes a book that is disseminated all over the world and refers to the author as "Pope Benedict XVI," and which carries an emblem of the papal seal embossed on the hardcover edition, is this to be considered an "I" book written by Jo-

seph Ratzinger or a "We" book written by Pope Benedict XVI? As Jones says, this question is especially significant when, for example, the pope addressed the use of condoms and gave the wrong answer in his private book *Light of the World: The Pope, The Church and the Signs of the Times*. Perhaps for the book *Jesus of Nazareth* the issue is much simpler because there the pope explicitly states that it "is precisely not a book of the Magisterium. It is not a book that I wrote with my authority as Pope....I very intentionally wanted the book to be, not an act of the Magisterium, but an effort to participate in the scholarly discussion,"³ adding that "everyone is free, then, to contradict me." Fair enough. But I don't think the masses see it that way. If the pope says or writes something, it is like Gospel, regardless if he temporarily assumes the alias "Joseph Ratzinger." Popes need to be very careful with the impressions they create. Benedict XVI must realize he is no longer Joseph Ratzinger and he cannot go back there, at least not without confusing the rest of Catholicism. He is the pope, the vicar of Christ, the head-honcho, and the whole world hangs on his every word; and that, whether he likes it or not, will remain the case until he dies. The days of Joseph Ratzinger and his speculative theology are over; and it is very dangerous for Benedict XVI to try to revive them. If he is going to speak on an issue as sensitive and important as condoms then he must only speak from his magisterial chair.

The job of each Catholic is to protect the papacy and Joseph Ratzinger is no exception to that mandate. He cannot put the pa-

RABBI YONA METZGER (LEFT) SHAKES HANDS WITH POPE BENEDICT XVI AS WALTER CARDINAL KASPER LOOKS ON



pace in precarious positions and exploit it for future book sales. The Church has had enough opinions from the prelatry. It is time for hard and fast decisions about what the Church is and what it meant by what it officially stated, especially what it “officially” stated at Vatican II. Wouldn’t it be nice if the pope, after 50 years of turmoil created in the wake of Vatican II, actually wrote an official document with the express purpose of clearing up the inordinate amount of ambiguities in the major documents of Vatican II? That would be something to get excited about! But another book, like *Jesus of Nazareth*, which spends 300 pages delving into the finer points of historical criticism and arguing about which of the four Gospel writers got his facts right, we need like we need vinegar on our teeth.

Now, in reviewing *Jesus of Nazareth* it became apparent to me why Joseph Ratzinger, regardless of his apparent love of Scripture, must cease taking center stage under the name Pope

Benedict XVI. The basic reason is, *Jesus of Nazareth*, although very uplifting and insightful in several places, contains a disturbing amount of dubious theological propositions; lack of scholarly exegesis; misuse of biblical criticism; and a general ignoring of Catholic

tradition. The problem is exacerbated in that I wouldn’t expect most college professors to be able to sort out the problems in *Jesus of Nazareth*, much less would I expect the Catholic masses to do so. The latter, as I noted above, will take *Jesus of Nazareth* as Gospel, and that is precisely what frightens me the most.

In light of the dichotomy the book makes between Joseph Ratzinger and Pope Benedict XVI, I simply do not know which one to refer to when I address him. There are enough theological problems in the book that I hesitate to attribute them to Pope Benedict, but then again, Joseph Ratzinger no longer exists, ecclesiastically speaking. So I have decided to refer to the book only by its title, which I will form into a handy acronym called JON, and I will refer to JON as a he instead of an it.

**WHAT? NO LONGER
PREACH TO THE JEWS?**

Let’s start with the furor JON has created over the issue of the Jews and their salvation. On page 44, JON presents himself in quite an audacious manner when he claims to possess a better under-

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standing of Jewish issues than everyone else before him, and more or less corrals the entire Catholic tradition as being an assortment of “many misunderstandings with grave consequences.” JON puts nothing less than 20 centuries of Catholic tradition on the chopping block, but that is not unusual for post-Vatican II popes. John Paul II did it constantly. It seems they

have a need to silence the haunting voices of the past in order to give credence to their continuing novelties. Subsequently, JON sees his own “reflections” as “the beginnings of a correct understanding [which] have always been there waiting to be rediscovered.” Obviously, this implies that JON (and perhaps his immediate predecessors since Vatican II) have been the only ones who have “rediscovered” these truths - truths that the 260 popes and prelates before them, who were apparently not guided by the Holy Spirit or refused to listen to Him, did not see. Since he has brought down the gauntlet, JON cannot very well appeal to these pre-Vatican II popes and prelates for support; so he instead goes to one famous personage of the past that agrees with him. Apparently finding no one in the first millennium, JON goes to the second millennium to find the French abbot Bernard of Clairvaux (d. 1153). JON extracts a single quote from Bernard addressing Pope Eugene III, which states: “Granted, with regard to the Jews, time excuses you; for them a determined point in time has been fixed, which cannot be anticipated. The full number of the Gentiles must come in first...Why did it seem good to the Fathers...to suspend the word of faith while unbelief was obdurate?” and then backs this up with a quote from an obscure modern day abbess living in Germany named Hildegard Brem, who is commandeered as the sole authoritative commentary on Bernard’s words. As such Brem states: “In the light of Romans 11:25, the Church must not concern herself with the conversion of the Jews, since she must wait for the time fixed for this by

God, ‘until the full number of the Gentiles come in’...On the contrary, the Jews themselves are a living homily to which the Church must draw attention, since they call to mind the Lord’s suffering” (p. 45).

So there we have it. An obscure nun from Germany who neither claims any private revelation from God nor notable scholarly career produces such an astounding and provocative ecclesiastical and eschatological commentary; someone who has never been cited by any scholar previously, or even heard of by the public before she appeared in JON’s book, is the single source JON uses to convince the reader that his new understanding of not preaching to the Jews is the “correct understanding [which] has always been there

faith while [Jewish] belief was obdurate.” Did they? Which Fathers does Bernard have in view? Unfortunately, JON doesn’t delineate any, but that is certainly his responsibility if he is going to put Bernard on the hot seat. I don’t know of any Fathers who taught such a thing and JON gives us no names of any such Fathers in his remaining 250 pages. So we have the right to ask: why didn’t JON investigate the claims of Bernard before he chose to give us this supposed “correct understanding”? Not only are there no Fathers who teach JON’s view, there are no councils, no saints, no popes and no doctors who taught that the Gospel should no longer be preached to the Jews (save, apparently, for Bernard of Clairvaux, which is not exactly a

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waiting to be rediscovered.” What was JON thinking? I am truly at a loss to explain how such shoddy scholarship could come from someone who was at one time the head of the Congregation for the Doctrine of the Faith.

Irrespective of the careless scholarship, let’s examine the claims as they stand. Bernard says “it seemed good to the [Church] Fathers...to suspend the word of

consensus from tradition). There is a simple reason why. Regardless of how difficult it may be to preach to the Jews, not preaching to them is much worse, for it automatically consigns them to an ignominious fate that we wouldn’t wish on our worst enemy, much less on the former chosen people of God who come from the loins of Abraham, Isaac and Jacob.

In short, JON’s compassion is



misplaced. Catering to the pressure of the Jewish lobby today by postponing their salvation until tomorrow is not being sympathetic to them at all. The mess of political pottage JON will receive from the Jews in return for handing over our Gospel birthright can only come back to haunt him, if not destroy him. Naturally, today's Zionists are quite happy to allow the pope to think that God wants to exclude them, as a race, from Christian preaching. They are overjoyed to finally see that, from henceforth, Christians will put the onus on God to make a token gesture of Christian salvation to the last generation of Jews. The Jews themselves couldn't have thought up a better script to keep Christians off their proverbial backs, and they are laughing all the way to the bank.

JON more or less confirms our suspicions when he says: "In the meantime, Israel retains its own mission. Israel is in the hands of

Jews? Does this imply that God will take away their free will and zap the whole generation with salvation? If so, where does Scripture teach such a thing? Unfortunately, JON doesn't even think of these questions, much less offer an answer to curious minds.

ANOTHER LOOK AT ROMANS 11:25-27

As we can also see, the thrust of JON's thesis is based on an exclusive yet untested interpretation of Romans 11:25. On the one hand, even if it were true that Romans 11:25 teaches that God will save the Jews at or near the return of Christ, that exegetical scenario can have no basis for whether we preach the Gospel to them now. If St. Paul believed that the last generation of Jews were going to be saved en masse near the end of time and that it would be futile to preach the Gospel to

God, who will save it 'as a whole' at the proper time when the number of Gentiles is compete" (p. 46). What mission? Who gave it to them? Where is this written? Where did the Church ever teach this before? Since when is it God's responsibility to preach to the

them now, why did he say he wanted to save them now, in the very same chapter: "if somehow I might move to jealousy my fellow-countrymen [Jews] and save some of them" (Rm 11:14)? Or why, in the same chapter, did he tell us about the distinction between Israel at large who rejects the Gospel but, to this very day, "there is a remnant chosen according to God's grace" being saved by the preaching of the Gospel in Paul's time and in our time (Rom 11:5)? Or why, in the same chapter, did Paul say the Jews can and will be saved in the Gentile age: "And they [Jews] also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again" (Rom 11:23)?

We grant that most Jews do not turn to God and Christ, but Paul clarifies in the very same chapter, verses 1-11, that we should not be surprised by their obstinacy, since it started in the Old Testament! (cf. Rom 11:1-11; 9:27-33; 10:16-21; Heb 3:7-11:4:2-5; Acts 13:44-52; 1Thess 2:14-16; Rev. 2:9; 3:9). The Jews have always been stiff-necked toward God. That's precisely why God rejected them (Ex 32:9; Acts 7:51). No new revelation there. But in the face of all this testimony, where does Scripture, or our Tradition or Magisterium, teach that the Jews' obstinacy is a sufficient cause to cease preaching to them? In fact, Scripture teaches that we are to preach the Gospel to everyone regardless whether we think they will listen, since the Gospel is both the "aroma of death to death and to the other an aroma from life to life" (2 Cor 2:15-16). In other words, the Gospel both saves and damns, and it is not our business to



decide who should hear it (cf. Heb 4:12-13; Jer. 1:7-10; Isa 55:11).

On the other hand, although it should have no bearing on whether we preach the Gospel to the Jews today, we should also question the exclusive interpretation that JON is giving to Romans 11:25-27, since it seems to be the sole basis for his unprecedented and destructive approach to the Jews. In these verses Paul says: “a hardening has come upon Israel in part, until the full number of the Gentiles comes in, and thus all Israel will be saved, as it is written: ‘The deliverer will come out of Zion, he will turn away godlessness from Jacob; and this is my covenant with them when I take away their sins.’”

Now, it is certainly within the realm of interpretive possibilities that Paul is pointing to a time after the Gentiles are saved in which the last generation of Jews will be saved at or near Christ’s return.

other viable interpretations for this passage that are not being considered? The truth is, many pro-Jewish interpreters, most of them premillennial Protestants, have commandeered Rom. 11:25-27 to teach their eschatological view of a future en masse conversion of Jews, but no Catholic, past or present, that I am aware of has ever demonstrated it by a thorough exegesis, including Bernard of Clairvaux and Hildegard Brem. JON certainly doesn’t provide any exegesis. He just assumes his interpretation is correct and/or infallible.

Interestingly enough, in the one place “the times of the Gentiles” appears outside of Rom 11:25, namely, Luke 21:24, JON admits, according to Jesus’ own words, that it is followed immediately in verse 25 by “the end of the world” (p. 42). So how could there be a Jewish period of conversion be-

Jerome, Cyril of Alexandria and Chrysostom held a similar view.⁴ But is this certain or even likely? Where else does Scripture teach such a scenario? Has this interpretation been thoroughly examined so that every word and phrase has been parsed and exegeted?

Are there

tween the “times of the Gentiles” and the end of the world? JON offers no exegetical solution. But this does raise an intriguing question. If the concept of an en masse conversion of Jews so blatantly contradicts the chronology of Luke 21:24-25, where did this clumsy idea originate and how was it justified? The answer lies in a not-so-glorious moment in our Catholic history. There was a belief among the early Fathers (Justin Martyr, Irenaeus, Papias, Tertullian, Origen, Lactantius) called premillennialism - the belief that, in accordance with Apocalypse 20:1-6, Christ, at his Second Coming, would set up a kingdom on earth for 1000 years in which the Jews would be converted en masse and reign on earth with him. In this way, Luke 21:24-25 presented no contradiction, since the en masse conversion came after both the “time of the Gentiles” and the Second Coming, and, in fact, actually made sense, since in this scenario the en masse conversion had the distinct purpose of filling the earthly millennium with converted Jews. A dramatic shift in eschatology arose, however, when Clement of Alexandria, Chrysostom, Augustine and Jerome rejected premillennialism in favor of amillennialism - the belief that the 1000 years of Apocalypse 20 was a symbolic number that referred not to a Jewish period at the Second Coming but to the reign of the Catholic Church beginning at the First Coming, and until the end of time. As such, the passages in the Old Testament that prophesied a glorious future for “Israel” (e.g., Isa 66:9-14; Zech 12:1-9; Ezk 36:22-28) were reinterpreted by the amillennialists to be symbolic prophecies about

the Church age, not Israel. This dramatic shift became official as the Council of Ephesus endorsed the amillennial view and said that the binding of Satan (which, according to Apoc 20:1-3, happens at the beginning of the 1000 years) occurred at the cross, not in a future millennium.⁵ Many years later the premillennial view was also rejected by Pius XII as a system that “cannot be taught safely.”⁶

Incidentally, it is quite interesting to see current Jewish converts to the Catholic faith (e.g., Roy Schoeman) attempting to reintroduce a neo-premillennial view into Catholic eschatology, in which the Old Testament prophecies of a future glory for “Israel” are being reinterpreted as applying literally to the present nation of Israel and

seriocomical twist to it. Based on a odd mixture of Apocalypse 11 and the apocryphal literature they were reading at the time,⁸ the premillennial Fathers predicted that Elijah and Enoch would come back to preach to the Jews at the Second Coming. So some of the amillennial Fathers kept predicting the same return but without a millennium in which to put the converts! Whereas premillennialism had room for an en masse conversion in its 1000-year paradise on earth, it wasn’t so easy for amillennialism, due to the contradiction it created with Luke 21:24-25. To this day the problem persists, since the Catholic Church hasn’t given much paper to eschatological concerns, except for brief, elementary and some-

consider. In the context St. Paul seems to have already answered the question. In Rom 9:6 he stated that “not all Israel are those who are descended from Israel,” and in the beginning of Romans 11:1-11 he says much the same as he speaks of a “remnant of Israel who is saved by grace and the rest are hardened.” Hence, one possibility is that “all Israel” consists of all the Jews who have been saved by grace, from their inception in Abraham to the present day. In context, this makes perfect sense. When the “fullness of the Gentiles” is reached, the fullness of the Jews, or “all Israel,” is reached, and then Christ comes back for a full harvest. Notice that this scenario requires we preach the Gospel to the Jews all the way up to the Second coming of Christ, since there is a remnant of Jews God will save until the end of time. And as Paul says in Rom 10:11-17: “faith comes by hearing, and hearing by the word of Christ,” how are the Jews going to hear unless we continue to preach to them?

Another similar possibility, which was advanced in one of Augustine’s alternative views and backed by Theodoret, is that “all Israel” refers to all the Gentiles and Jews that are saved throughout the Church age, which Church age is also “the times of the Gentiles.”¹⁰ This interpretation flows quite nicely from the particular Greek word Paul chose to introduce the verse “and so all Israel will be saved.” The word “so” is the Greek adverb *outos*, which means “in this way” or “in this manner,” and acts to tie together the two groups in verse 25, the remnant of Jews and the fullness of Gentiles, who will thus form one entity of the “saved” (cf. Eph

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not to the Catholic Church. Additionally, Schoeman claims that the “times of the Gentiles” ended in 1967 and the future glory and en masse conversion of Jews has thus already started.⁷

Back to our story. When Augustine and the Council of Ephesus rejected premillennialism, a curious problem arose. Although the amillennialists got rid of the future 1000 year Jewish period and turned it Catholic, somehow the premillennial baggage of an en masse conversion of Jews hung on for quite a while. This had a

what confusing entries in the 1994 Catechism.⁹ The solution, of course, is to drop the en masse conversion, which is quite easy since Scripture doesn’t teach it. Of course, if JON has to drop the en masse conversion, he also has to drop the heretical idea that we are to cease preaching the Gospel to the Jews.

So if neither JON nor any other source can show that “all Israel” refers to a future generation of Jews at Christ’s coming, then who is it? Well, there are a couple of other possibilities that JON doesn’t

2:13-22; Rom 9:22-24), combining a spiritual Israel with the physical Israel into one body, "all Israel."

So, in the end, while we can certainly leave it as a remote possibility that Paul is teaching a future conversion of Jews in Romans 11:25-27, it is by no means certain, and, in fact, appears quite dubious. We can say this much for certain: no one in the Catholic Church should be concluding that we should cease preaching the Gospel to the Jews today based on the idea that God has plans to save their last generation in the future. That position verges on heresy. No pope or theologian wants to be caught dead saying so, for God's judgment will be severe for anyone who tampers with the Gospel.

MATTHEW 27:25: "HIS BLOOD BE UPON US AND OUR CHILDREN"

Now we will turn to other issues in Jesus of Nazareth. This next one also deals with the Jews, and it is quite serious. In his interpretation of Mt 27:25 ("And the whole people said in reply, 'His blood be upon us and upon our children'") JON seems to go out of its way to make this passage say the exact opposite of what it says. The passage is very clear. It says the "whole people." But, of course, if Cephas can be persuaded that what he is seeing is not really what he is seeing, we then have the means by which "the whole" can be made into a part. In other words, if one's theology about the Jews has been shaped by fifty years of brow-beating "dialogue" from which JON succumbs to saying that there are now "two ways of rereading the biblical texts

- the Christian way and the Jewish way - into dialogue with one another" (p. 33);¹¹ in addition to receiving visits from Abe Foxman at the Vatican to help create Judaized doctrine for Catholics; along with regular chastisements from Rabbi Rosen; accompanied by annual visits to synagogues and prayers at the Wailing Wall; along with twisted interpretations of Nostra Aetate and the "Old Covenant is not revoked" from liberal Catholics, well, it is almost inevitable that passages such as Mt 27:25 will somehow be neutralized of their first century impact. So it should come as no surprise that JON concludes: "Matthew is certainly not recounting historical fact here." Note well: JON knows precisely what Matthew is saying, but he rejects it as incredible. JON's excuse: "how could the whole people have been present at this moment to clamor for Jesus' death? The real group of accusers are the current Temple authorities..." (p. 186). So Matthew, who we previously understood from tradition was inspired by the Holy Spirit, somehow got it wrong. No apologies. Yet the Gospel of John, which seems to be in agreement with Matthew by his incessant repetition of the phrase "the Jews" in negative contexts, somehow got it right, because, as JON insists, John didn't actually mean all the Jews but only "the Temple aristocracy." We can easily see what JON is trying desperately to do. He is willing to put the veracity of Matthew on the chopping block and force John into a defined mold in order to arrive at a position (which will inevitably placate today's Jews) that the New Testament never once implicates a single Jewish citizen for hating

Jesus and wanting him crucified, except for the Sanhedrin, the "Temple aristocracy."

Will it stick? Let's see. First, JON doesn't consider the possibility that Matthew's "whole people" refers to all of the Jews in the crowd at that particular time, not the whole of Jerusalem. Second, he ignores other passages that implicate the Jewish populace in addition to the Temple aristocracy. For example, Acts 3:14-17 says: "But you denied the Holy and Righteous One, and asked for a murderer to be granted to you [see Jn 19:15] and you killed the Author of life, whom God raised from the dead. To this we are witnesses.... And now, brethren, I know that you acted in ignorance,¹² as did also your rulers." We see that the crowd gathered at Pentecost, who were mostly Jews, are said to be guilty of murdering Jesus just as are their "rulers" (the "Temple aristocracy"). Third, JON provides no evidence from the Gospel of John that "the Jews" refers only to the Temple aristocracy. He does no etiological study on the phrase (and this is especially egregious since "the Jews" occurs 70 times in John); and he gives no contextual study of the Jewish crowds that left Jesus in unbelief at various times in John's Gospel. The irony of JON's dealing with Mt 27:25 is that later in his book he reacts strongly to one of Adolf Harnack's faulty interpretations by complaining: "But an exegesis that turns a text into its opposite is no exegesis" (p. 165). But JON turned "whole people" into its opposite - a very small part called the Temple aristocracy, which appears to be an interpretation forced by his Jewish ecumenism. To be sure, the issue

here is not so much whether the Jewish people of today are somehow responsible for the death of Christ, but more on how JON twists the Scripture to arrive at his favored position.

But this arbitrary treatment of Holy Scripture is only the symptom of an even larger problem in the hermeneutics of JON. On what basis can an exegete declare that one of the Gospel writers simply got his historical facts wrong? Isn't Matthew supposed to be writing by direct inspiration of the Holy Spirit who cannot lie? Didn't the Council of Trent, later confirmed by Leo XIII and Vatican I, teach that "the Holy Scriptures...at the dictation of the Holy Spirit, have come down even to us, transmitted as it were from hand to hand" and thus "it is absolutely wrong and forbidden...to admit that the sacred writer has erred"?¹³ The 1964 Pontifical Biblical Commission, when it was

today was inspired by the Holy Spirit. There is only one place where JON mentions the "guidance of God's Spirit," but that is downplayed as merely a process of the evangelists gradually "remembering" in their own mind what occurred in the life of Jesus (p. 137). Conversely, there are numerous times that JON speaks about "strains of tradition" that were the sources for the Gospel narratives, but never does JON specify a supreme power that weaves all the strains together into a unified and inerrant whole. There is a good reason for that: JON doesn't believe the New Testament is without error. Welcome to the world of Historical Criticism. But, you say, it can't be! How can a Catholic claim that the actual Gospel writer, Matthew, made an error? Doesn't JON believe in at least some kind of divine inspiration of the biblical writers? He may, but the way around that

Yet, by the same token, we are also assured by these same "scholars" that even though all the Gospels were redacted, somehow the salvation message in those same Gospels was preserved from error! So says Fr. Raymond Brown (who is also cited in JON's book) and his cadre of liberal theologians who twisted Vatican II's Dei Verbum 11's innocuous phrase "for the sake of our salvation"¹⁴ to mean: "Scripture teaching is truth without error to the extent that it conforms to the salvific purpose of God" (New Jerome Biblical Commentary, p. 1169),¹⁵ against all of Catholic tradition prior. So not only is scriptural inerrancy limited to what Fr. Brown says is "salvific" (which is never defined by him or his colleagues, allowing them license to question even the spiritual concepts in the Gospels), they fail to explain how the salvific content can be preserved error free but the historical content could be riddled with errors. And you wonder why the Church is in such a mess? This kind of usurpation of Scripture is precisely the reason that when Pope Pius XII allowed an investigation into the merits of Historical Criticism in his 1943 encyclical *Divino Afflante Spiritu*, he did not do so without a resolute warning to its practitioners not to take the criticism further than the Tradition would allow. But the men of JON's generation ignored that warning and went far beyond it, to the point that we hardly know what true Scripture is any longer. JON's book is filled with instances in which the biblical writer's account is called into question, and JON is often tempted to pick the account that is in accord with the ecumenical appeasement he

THIS IS NOT BIBLICAL EXEGESIS; IT IS BIBLICAL TYRANNY. IT IS NOT WHAT OUR TRADITION TAUGHT US.

an authoritative arm of the Church, said the same: "the Gospels were written under the inspiration of the Holy Spirit, who preserved their authors from every error." Even Joseph Ratzinger's CDF said the same in 1998: "the absence of error in the inspired sacred texts" (*Professio Fidei*). The role of the Holy Spirit becomes an interesting question throughout the whole of JON's book, especially when we notice that not one time in its 300 pages does JON state that what we have in the Gospel's

is to claim, as Historical Criticism does, that the Gospel we know as Matthew is actually a redacted (i.e., edited) text created by those who lived a generation or so after Matthew (JON, pp. 27, 127), and that we can only guess as to what was original and what was redacted. And since that generation had neither eyewitnesses to the words and acts of Jesus nor were inspired by the Holy Spirit, then the history they redacted is often in error.

wishes to promote - and we've already seen that his ecumenical purpose is to exonerate the Jews to a status where they don't need to hear the Gospel and still retain an independent "mission from God." This is not biblical exegesis; it is biblical tyranny. It is not what our tradition taught us. Tradition taught us that Scripture is inerrant in all that it says; that the Gospels, like the Epistles, were written by eye witnesses that were inspired [even "dictated" as Vatican I says] directly by the Holy Spirit so as not to make any errors; and that the days of the Jews are over and they no longer have a "mission from God" that is separate in any way from the Church. Ironically, JON himself admits to some of the excesses of Historical Criticism (e.g., pp. xiv, 82, 103-104) but it is too little too late and certainly not enough for JON to hold the mirror up to his own face.

BAD COMPANY CORRUPTS GOOD MANNERS

We can usually tell the path a biblical exegete is going down by the names he drops along the way. In JON we see very few references to the Fathers and medieval theologians, and none to the Councils, but we do see a whole showcase of modern biblical scholars presented to us from the liberal and historical critical schools, many of them Protestants, including the German Protestant and thorough-going liberal Rudolph Bultmann, who seems to be one of JON's favorites (e.g., p. 155: "As Bultmann rightly observers..." although JON does take issue with him from time to time, e.g., pp. 94-95; 213; 243). Although it is cer-

tainly true that Bultmann is capable of giving us a valuable insight into a text of Scripture, the fact is, Bultmann was an unbeliever who didn't accept a word of the Bible as true, much less something that could impinge on his personal life. Much like the typical liberal scholars coming out of the Tübingen school in Germany during his day, Bultmann treated the Bible like he would treat Shakespeare, Homer, or any other piece of human literature. Bultmann's trademark theological term was "Kerygma," which he claimed was the hidden divine truth behind what he believed were the human myths in the Gospel narratives. In other words, the Gospels were invented stories in order to promote a particular religious view. Bultmann and his Tübingen colleagues used the same words we do (e.g., incarnation, resurrection) but didn't mean the same thing. Bultmann's students took him to heart. On one of his birthdays they gave him a beautifully bound book with the title "Kerygma" on the front cover. But when Bultmann looked inside he saw only empty pages. The students had a point. Bultmann's hermeneutic had emptied the Bible of its contents. But these destructive theological foundations undergirding Bultmann and many of the other liberals who are quoted as authorities in JON (e.g., Jeremias, Pesch, Gnllka, Schnackenburg) are never revealed to the reader. Bultmann is quoted as if he's just a modern Augustine, and the reader is left with the impression that Bultmann is just as great, or even greater than our Catholic Church Fathers or other great Catholic doctors and saints. The Catholics JON quotes

are all from the liberal ranks and are partisan advocates of historical criticism. Fr. John P. Maier, professor at Notre Dame (See Jones' book: *Is Notre Dame Still Catholic?*), the only non-German quoted by the pope and one who is said to be aware of the "limitations of historical criticism," is the very source JON uses to support the idea that the Gospel of John trumps the Synoptics (Matthew, Mark & Luke) since the latter three made more mistakes (p. 112). Without the slightest bit of shame, these theologians have no qualms in making the Gospels compete with one another to see who among them can get away with false statements and exaggerations. This is the sad state of biblical hermeneutics in the Catholic scholarly world today and JON unabashedly perpetuates this sorry condition. The German Protestants began the departure from an inerrant Bible back in the 1700 & 1800s and it spread like a disease all over the globe. Ever since the late 1940s Catholic exegetes not only imbibed the Protestant hermeneutic but surpassed it. What took the Catholic Church 19 centuries to construct and teach under such great believers in full inerrancy like Augustine, Thomas and Bellarmine, and which was made official by the great councils, was destroyed in little more than 25 years by Catholic liberals in the 20th century. Their onslaught wouldn't be half as bad except for the fact that there is not one alternative voice (those who follow the Catholic tradition) quoted in JON to even make it a fair fight.

THE ATONEMENT: IS IT

PROTESTANT OR CATHOLIC?

Since many of the sources JON cites are Protestant, it may come as no surprise that the theory of the Atonement presented in JON is much closer to Protestant theology than it is Catholic. This is an important point because allusions to the meaning and application of the Atonement permeate JON. The first mention of the Atonement appears on page 39 where JON translates the Greek word *hilasterion* with the word “expiation.” This is the first indication of a departure from traditional Catholic theology since the common Latin or English translation of *hilasterion* has always been “*propitiationem*” or “propitiation,” not expiation. Technically, expiation refers to the result of the Atonement (i.e., men are cleansed of their sin and attain righteousness with God), whereas propitiation refers to the cause or reason the Atonement can be procured (i.e., God has been propitiated with the proper sacrifice and thus provides salvation to man). Theologically, the two concepts are miles apart, since expiation claims Christ absorbed our sin and guilt and was thus duly punished for them, whereas propitiation says Christ absorbed no sin or guilt precisely so that he could serve as an acceptable sinless sacrifice to appease the wrath of God.¹⁶ Hence, to describe what Christ actually did for the Father on the cross, propitiation is the only correct term. As sad as it is, Catholic theologians, influenced as they have been in ecumenism by Protestant theology, hardly talk about propitiation any longer. The last one I found came from a book

written by theologian William Hogan in 1963.¹⁷

Expiation was never used in Catholic theology until the 20th century, but now appears prominently in the New American Bible. It was originally introduced by Protestant Bibles (e.g., RSV) to demarcate against the Catholic concept that the atonement was a sacrificial appeasement of God the Father by God the Son. The Protestants wanted to reinforce the Reformation concept of penal substitution, i.e., that Christ absorbed our sin and guilt, or actually became sin, and that God punished him because of that sin and guilt, a position that JON embraces (pp. 39; 119-120; 155). Luther¹⁸ and Calvin,¹⁹ for example, believed that Christ was punished with the equivalent of an eternity in hell to pay the exact price for the sins of the elect that he took into himself. This payment coincides with the Protestant concept of forensic justification wherein the justified are imputed with Christ’s righteousness because Christ paid the exact legal price required for sin. Traditional Catholic theology has never taught either a forensic atonement or a forensic justification. Both were rejected at the Council of Trent. From the Fathers through the medievals the atonement has always been understood as a voluntary propitiation through sacrifice in order to appease the Father so that he will personally, not legally, move to save mankind. This is why the 1911 *Catholic Encyclopedia* says: “...The second mistake is the tendency to treat the Passion of Christ as being literally a case of vicarious punishment. This is at best a distorted view of the truth that His atoning Sacrifice took the place of our punishment,

and that He took upon Himself the sufferings and death that were due to our sins.”²⁰ “...Redemption has reference to both God and man. On God’s part, it is the acceptance of satisfactory amends whereby the Divine honor is repaired and the Divine wrath appeased.”²¹ Thus we find in Augustine: “But what is meant by ‘justified in His blood’?...Was it indeed so, that when God the Father was wroth with us, He saw the death of His Son for us, and was appeased towards us? Was then His Son already so far appeased towards us, that He even deigned to die for us; while the Father was still so far wroth, that except His Son died for us, He would not be appeased?”²² And the same in Thomas: “...the passion of Christ is the cause of our reconciliation with God...through its being a sacrifice most acceptable unto God, for this is properly the effect of a sacrifice that through it God is appeased, as even man is ready to forgive an injury done unto him by accepting a gift which is offered to him...And so in the same way, what Christ suffered was so great a good that, on account of that good found in human nature, God has been appeased over all the offenses of mankind.”²³

Although JON is not as extreme as Luther and Calvin’s putting Christ in the literal torments of hell, he comes close to the concept, and for the same reasons. For example, on page 155 JON describes Christ’s suffering as one “before the abyss of the full power of destruction, evil, and enmity with God that is now unleashed upon him, that he now takes directly upon himself, or rather into himself, to the point that he is ‘made to be sin’ (cf. 2 Cor 5:21).”

But it was Luther who first insisted on using 2 Cor 5:21 to establish the idea, in direct opposition to Catholic theology, that Christ was made sin and guilt and that God's "enmity" was against Christ because of that sin and guilt. Luther writes: "And all the prophets saw this, that Christ was to become the greatest thief, murderer, adulterer, robber, desecrator, blasphemer, etc., there has ever been anywhere in the world....In short, he has and bears all the sins of all men in his body."²⁴ The extent of his belief is noted here: "Whatever sins I, you, and all of us have committed or may commit in the future, they are as much Christ's own as if he himself had committed them. In short, our sin must be Christ's own sin, or we shall perish eternally."²⁵ John Calvin believed the same. Regarding 2 Cor. 5:21 and Is 53:6 he wrote: "...That is, he who was about to cleanse the filth of those iniquities was covered with them by transferred imputation."²⁶ Conversely, Augustine and Aquinas show the authentic Catholic interpretation of 2 Cor. 5:21, and it is miles apart from Luther and Calvin. Augustine states: "Those who know the Scriptures of the Old Testament will approve of what I say. For not once but very often 'sins' there are called 'sacrifices for sins.'"²⁷ Aquinas writes: "God made him to be 'sin,' that is, he made him suffer for sin, when he was offered up for our sins."²⁸ This interpretation was held by the Fathers in consensus, beginning with Justin Martyr and Irenaeus, through Clement of Alexandria, Athanasius, Cyril of Alexandria, Eusebius of Caesarea, Gregory of Nanzianzus, Gregory of Nyssa, John Chrysostom, Ambrose, et al.,

and through the Middle Ages.

Additionally, it was precisely because of the Catholic understanding of a propitiatory Atonement that Luther despised and rejected the Catholic Mass, which is a daily reenactment of the cross on the altar. Concerning the Mass, in 1555 the Council of Trent stated: "The holy Council teaches that *this sacrifice is truly propitiatory*, so that, if we draw near to God with an upright heart and true faith, with fear and reverence, with sorrow and repentance, through it 'we may receive mercy and find grace to help in time of need.' For the Lord, *appeased by this oblation*, grants grace and the gift of repentance, and he pardons wrong-doings and sins, even grave ones." Augustine said the same: "He who devoutly hears Holy Mass will receive a great vigor to enable him to resist mortal sin, and there shall be pardoned to

notion that the Mass is a sacrifice given to God, and rather show that it is a mercy and gift of God given to men."³⁰ If this is not the case, Luther says, "do we not become unsure as to whether our sacrifice is acceptable to God?"³¹ Basing his critique of the Catholic Mass on his exposition of Hebrews, Luther concludes: "it is certain that Christ cannot be sacrificed over and above the one single time when He sacrificed Himself."³²

Unfortunately, for as many times as JON touches on the Atonement (pp. 39, 119, 133, 155-56, 164, 172-173; 209, 229-231) he never gets around to telling us exactly how Christ's suffering and death procured it. The words "propitiation," "appeasement" and "satisfaction" (all traditional Catholic nomenclature to describe the atonement) simply do not appear in JON, although Protestant concepts like "vicarious atonement" appear

IF JON WISHES TO PERPETUATE THE IDEA THAT THE GOSPELS CONTAIN MISTAKES, THEN IT FORCES US TO SHOW THAT HE HIMSELF HAS ERRED.

him all venial sins which he may have committed up to that hour." Since Luther had no room for propitiation in his forensic theology, he obviously had no room for the Catholic cross or the Catholic mass. He writes: "He who sacrifices wants to appease God. But he who wants to appease God regards him as wrathful and merciless; and he who does so does not expect grace or mercy of Him, but is afraid of His judgment and condemnation."²⁹ He continues: "you see how all words contradict the

quite often (e.g., p. 172) - the very concept the Catholic encyclopedia said was "at best a distorted view." I think this is because JON either has no concept of the traditional Catholic teaching or that he has been so influenced by German Protestant thought that he now only thinks in terms of vicarious expiation. When, for example, JON covers Isaiah 53:11 on page 173 he has the perfect opportunity to highlight the Catholic concept of propitiation, since Isaiah says: "he [God] shall see the fruit of the tra-

vail of his soul and be satisfied" (RSV).³³ Instead JON skips to the second part of the verse that speaks of the resulting expiation ("he shall make many to be accounted righteous; and he shall bear their iniquities").

Along these same lines, JON also misconstrues the account in Exodus 32 when the Israelites sinned by worshiping the golden calf for which God was ready to destroy them save for the propitiation by Moses (Ex 32:9-14). Instead of a propitiation, JON pictures Moses as a "vicarious atonement." But God neither asked Moses to take the sin of Israel upon himself nor asked him to vicariously suffer or die for it. Rather, Exodus 33:11-19 tells us that God accepted Moses' propitiatory pleas because Moses was a righteous man who was "God's friend" and with whom he "spoke face to face." Even when God had decided not to go through the desert with the Israelites, Moses' pleas persuade God to change his mind (Ex 33:1-5). Moses could do so because of his righteousness and personal relationship with God that he had built up over 80 years, not because he vicariously suffered for Israel. Unfortunately, JON misses all this. Instead, he cites Gerhard von Rad (another liberal Protestant theologian) to claim that at another time Moses "was vicariously suffering for Israel and likewise dying outside the Holy Land for Israel" (p. 173), but obviously JON missed the fact that Moses' exclusion from the Holy Land was due to his own sin in striking the rock twice, not as a vicarious suffering for the Jews so that they could enter the Holy Land (cf. Num. 20:12; 27:14; Dt 32:51).

THINGS I LIKED IN JON

I was impressed with JON's treatment in Chapter 3 of Jesus' washing of the apostles' feet. When Jesus says: "He who has bathed does not need to wash, except for his feet," JON shows quite well that they are analogies to the sacraments of Baptism and Confession. The first washing takes away Original Sin, and thus there is no need to repeat that action; while the washing of the feet refers to our sins committed subsequent to Baptism that need to be forgiven in order for us to stay in the Lord's graces. I also liked JON's treatment of Jesus' two natures and two wills and their relationship to the Trinity. It was one of the better treatments of this difficult subject I have read in my theological career. I also liked the typology JON often used. For example, JON's treatment of the wedding feast of Cana and the relationship between Eve and Mary; and his treatment of Jesus in the Garden of Gethsemane being a type of the Garden of Eden where the two Adam's do their bidding, were excellent. Finally, I especially liked JON's treatment of the Passover issue in dealing with the apparent contradictions between John and the Synoptics. JON poses the best solution I've seen, that is, that the Synoptics are not speaking of the Last Supper as a Passover meal. I myself have shown in various papers that the words chosen in the Synoptics are not those of a Passover meal. For example, the Synoptics do not use the word for unleavened bread but use the Greek word for leavened bread.³⁴ JON shows that at the Last Supper Jesus is departing

from the traditional Seder meal and beginning the New Covenant with a new type of meal (which also means that those Catholics today who are practicing Seder meals during Good Friday in commemoration of the Jewish Passover are in error). Whatever the correct solution, I was happy to see that JON did not resort to the historical critical approach of saying that either the Synoptics or John somehow got their historical facts wrong about the Last Supper.

All in all I have been rather critical of JON, but I make no apologies since the material covered by JON deals with some of the most important issues in both theology and society today. There are a few other theological points I could delve into that I believe JON has mishandled. All I can say is, if JON wishes to perpetuate the idea that the Gospels contain mistakes and he promotes Protestant and Jewish theological ideas in place of Catholic tradition, then it forces us to show that he himself has erred. The only way JON can match the infallibility of the Scriptures is when JON speaks infallibly from his papal chair. Everything else, as JON said himself, is open to criticism. We can only pray that whether its Joseph Ratzinger or Pope Benedict XVI, neither will fall prey to the errors and heresies that are so prevalent today, especially regarding the place of the Jewish people in the plan of God.

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Notes available upon request

BULLETS

* How many wars can a Nobel Peace Prize winner wage at once?

* Michael Novak's teaching subsumes the Church's? At Deal Hudson's InsideCatholic.com, "We believe that the principles of Catholic Social Teaching - the universal destination of goods, solidarity, subsidiarity, and the common good - are best achieved through democratic capitalism." Sure, and the Church's teaching on chastity is best achieved through fornication.

* The American Way? Pres. Obama issued an executive order providing that 47 prisoners at Guantánamo can be detained indefinitely without trial.

* Patriotism causes adultery? "There's no question that at times in my life, partially driven by how passionately I felt about this country, that I worked far too hard and that things happened in my life that were not appropriate," presidential aspirant Newt Gingrich told the Christian Broadcasting Network.

* Why does the mainstream media studiously avoid mentioning why Pfc. Bradley Manning provided classified data to Wikileaks? Because the story wouldn't fit well with the media's "gay is good" mantra?

* Mini-Review: *The Return of Father Brown*, by John Petersen (ACS Books, \$13.95). 44 very brief mystery stories featuring G.K. Chesterton's famed priest-detective, now retired and living in the American Midwest. Delightful and well-crafted.

* People are more important than things.

* Did George Weigel get his colored pencils out again to edit more encyclicals when he said of union-



ized public-sector workers, "I don't think those were the kinds of workers Leo XIII had in mind in *Rerum Novarum*, or John Paul II in *Laborem Exercens*."

* Is reluctance to evangelize Jews the ultimate in anti-Semitism?

* Marriage Matters. An Army study's preliminary data shows, *USA Today* says, that suicide "rates among GIs who are single or divorced double when they go to war," but "the rate among married soldiers does not increase." "One of the big things we're interested in now is digging into this marriage thing and saying, What is it you get, by being married? And how can we put it in a bottle so we can give it to everybody, whether or not they're married?" says Harvard Med School's Ronald Kessler, who works on the study.

* Did you file your federal tax return last month? We're betting you made less but paid more than General Electric, which, with \$14.2 billion in worldwide profits, owed no U.S. corporate taxes for 2010.

* Pres. Obama deserves a second term about as much as he deserves a second Nobel Peace Prize.

* The Vatican's statement that Pope Benedict XVI and the reps of the world's major religions won't pray together when they meet in Assisi in October makes us wonder whether the meeting is a commemoration of the 25th anniversary of John Paul II's Assisi gathering or a repudiation of that event, or, it seems more likely, both.

* The wages of sin? Unwed teenage motherhood doesn't necessarily condemn a girl to lifelong poverty: The Candie's Foundation paid Bristol Palin \$262,500 in 2009 as a "teen ambassador" for pregnancy prevention.

* *Knowledge Map of the Virtual Economy*, a World Bank study, says the online gaming industry provides living wages to migrant workers in Asia: those workers play the games continually, amass virtual currency, which they then sell through middlemen to Westerners for actual money.

* My thanks to those who spoke to me at *CW*'s recent Economics as if God Matters conference. Conference CDs are available for purchase at www.culturewars.com.

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